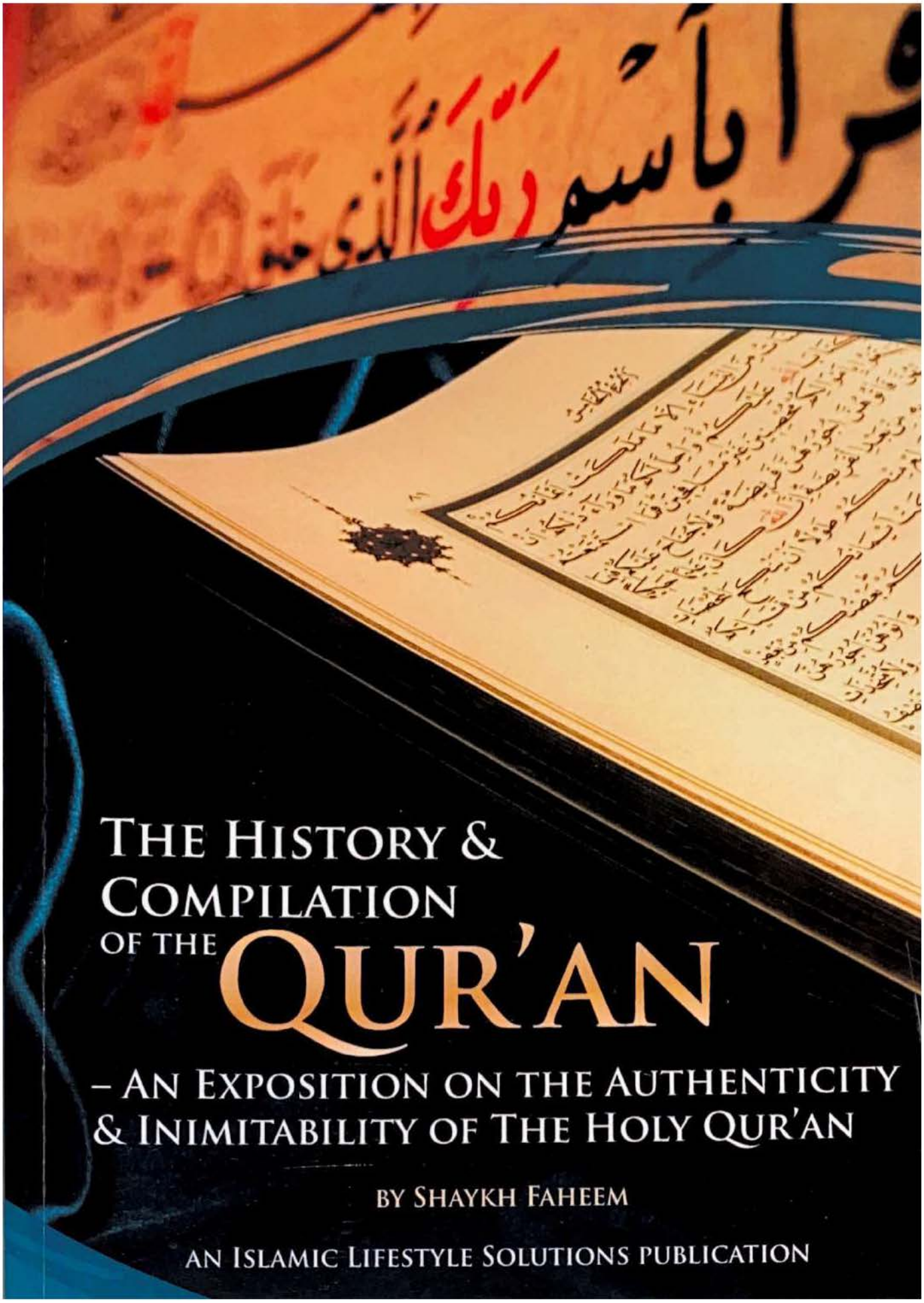


The History & Compilation of the Qur'an

– An Exposition on the Authenticity & Inimitability of The Holy Qur'an

BY SHAYKH FAHEEM

AN ISLAMIC LIFESTYLE SOLUTIONS PUBLICATION

The History & Compilation of the Qur'an

An Exposition on the Authenticity & Inimitability of the Holy Qur'an

by Shaykh Faheem

An **Islamic Lifestyle Solutions** Publication

Have an Islamic Question?

Islamic Lifestyle Solutions has a team of qualified Islamic scholars who will answer your query within 1-2 working days. Send us your question(s) by email or by visiting our website.

All rights reserved.

No part of this publication may
be used or reproduced in any manner
whatsoever without written permission of the
publisher except in the case of brief quotations.

Published by **Islamic Lifestyle Solutions**
500 Ridge Rd, Overport, 4067, Durban. South Africa
(+27)31 207 7276 · ils@hotmail.co.za
www.islamiclifestylesolutions.co.za

Printed in South Africa.

First Edition. July 2014

This Book is dedicated firstly to the Beloved Prophet ﷺ, his Noble Household, Illustrious Companions, the Pious Predecessors, to my Beloved Parents Shoquat Ali & Rehana Bee Khan, and all parents who sacrifice so much to ensure that that we have a prosperous life.

May Allah ﷻ grant them long life with good health and better amal.

Allahumma Aameen

Contents

Chapter 1 - Preliminary Observation - Pg. 19

Chapter 2 - Methodology towards understanding the Qur'an - Pg. 25

Categorization of Verses in the Qur'an - Pg. 32

Chapter 3 - Towards Understanding the Mechanics of Revelation - Pg. 37

Chapter 4 - The Quran in the Prophetic Era - Pg. 45

Qur'anic Methodology for Da'wah - Pg. 49

Atheist Objection - Pg. 53

Chapter 5 - The Qur'an at the Demise of Rasoolullah ﷺ - Pg. 57

Wisdom behind why the Prophet ﷺ didn't write - Pg. 60

Chapter 6 - The Compilation of the Quran into a Single Manuscript - Pg. 67

Chapter 7 - The Compilation of Sayyidona Uthmaan ﷺ - Pg. 73

Chapter 8 - The Qur'an as a Linguistic Miracle - Pg. 85

Miracle One - Timeless - Pg. 87

Miracle Two - Abu Lahab's Fate - Pg. 89

Miracle Three - Accurate Meanings - Pg. 91

Miracle Four - Regarding Jesus - Pg. 93

Miracle Five - Qur'anic Palindromes - Pg. 95

Miracle Five - Precise Palindromes - Pg. 97

Chapter 9 - Final Word - Pg. 101

Chapter10 - Closing Comments - Pg. 107

ABOUT THE AUTHOR

Shaykh Faheem is an Islamic theologian who hails from Durban, South Africa. At a young age, he developed a keen interest in religion and qualified as a Haafizh by the age of 12 at the Noorul Islam Society in Phoenix under the patronage of Hadhrath Allaamah Syed Haseenuddin Shah Saheb.

The Shaykh spent six years (1999-2004) further studying Islam under the tutelage of Hadhrath Allamah Syed Aleemuddin Asdaque Misbahi in Ladysmith. By the age of 21 he graduated as a scholar of Islam and spent the next 2yrs in Blackburn, UK as an Imaam. Upon his return to South Africa, he spent the next year as an Islamic Studies educator at the South Coast Madressa School followed by a further call up to the UK as the Head of Programming for television on Ummah Channel.

Shaykh Faheem later returned to South Africa, and in 2010 established with co-founders, the *Islamic Lifestyle Solutions* where he currently manages the Education and Publications Departments. It was only after the co-establishment of the Islamic Lifestyle Solutions that his love for authorship arose. He began by tackling various issues in local Islamic magazines as well as numerous articles on the Islamic Lifestyle Solutions website such as the controversies pertaining to 'Taraaweeh – 20 Rakaats or 8?', 'Was the Me'raj in Body or Spirit?' etc.

He is also a presenter on Radio Al-Ansaar where he hosts his own show which is dedicated to the Signs of Qiyaamah entitled, 'The Wake Up Project – An Analysis of the Signs of the End Time'.

The current work dedicated to the analysis of the History and Compilation of the Qur'an being his first, with many to follow (insha Allah) as he is simultaneously working on two more publications.

The first being, *'The Forgotten Haram - 40 Narrations concerning Al-Aqsa'* which highlights the immense importance of Islam's third sacred sanctuary in hope of rekindling the desire to recognize the atrocities against the Palestinians. The book emphasizes its historic significance and further indicates its strategic importance as a location

for some of the major signs of Qiyaamah in the ever-unfolding historical process.

Other works being the *'Stories of the Prophets for the Modern Age'* which will be launched in two volumes insha Allah. The first volume will analyse specific events from selected Prophets (alayhimos salaam) whilst tackling contemporary issues therefrom. The second volume will focus on the Seerah (Prophetic Biography) of Rasoolullah (sallallahu alayhi wa sallam).

FOREWORD

All praise is to Allah ﷻ and salutations upon our Master and protector Muhammad ibn Abdullah ﷺ and upon our righteous predecessors.

It is said that the importance of any topic is linked to its subject matter. So from this we understand the greatness and importance of any material linked to the glorious Qur'an as it deals with the words of Allah ﷻ.

We live in a time where the glorious Qur'an is being neglected. We, the Muslims , have moved away from its recital and from the implementation of its laws in our lives. And it is because of our distance from the book of Allah ﷻ that we are in the predicament that we are in today.

By the publication of this book linked to the topic of the Qur'an, the Islamic lifestyle Solutions has once again shown their commitment to the safe-guarding of our Din and Islamic scholarship. We wish them success in their efforts and supplicate to Allah ﷻ that he prolongs life of the compiler of this book Shaykh Faheem in his service.

We also would like to urge all Muslims to return to the book of Allah ﷻ and make it our guide in life. We must understand its importance so that it can have an effect in our lives. It is said that when Sayidina Ikrimah used to begin the recitation of the Qur'an he used to cry and say ' these are the words of my Lord' and then fall unconscious.

We ask Allah ﷻ for guidance and send salutations to our Master and Protector Muhammad ﷺ.

Goolam Muhammad Soofie
Muhammad Farouk Soofie
Mohammed Ebrahim Soofie

Habibia Soofie Saheb Badsha Peer Darbar Riverside/Kenville.

PREFACE

We commence with Allah's blessed name. Peace and salutations upon all His Noble Prophets, and choicest salutations upon His Final Messenger, The Beloved Prophet Muhammad (sallallahu alayhi wa sallam), his Noble household and his blessed companions (radhiyallahu anhum ajma'een).

The battle between the forces of good & evil has been waging on ever since the first Prophet of Allah Ta Aala (Prophet Adam peace be upon him) placed his blessed feet upon the Earth. To combat the widespread evil of Satan - by way of misguidance in the form of Shirk (the contamination of the worship of the One & Only Creator) and evil whispers into the hearts of men- Allah Almighty sent down his Prophets and Messengers to humankind to re-ignite the flame of their burnt out religious consciousness. The Messengers (Peace be upon the all) invited humankind once again toward the straight path.

Whilst every prophet was sent to a specific nation, Prophet Muhammad (peace be upon him) was sent as a Mercy to the entire universe. That alone is indicative of the intricacy of his mission .The complexity and vastness of his mission is evident from the following verse of the Glorious Qur'an:

"Our Lord! Send unto them a Messenger from amongst them, who shall rehearse unto them Your Signs and instruct (educate) them in the Scripture and Wisdom and purify them. For You are the Exalted in Might, the Wise."[1]

The above was the supplication of Prophet Abraham (peace be upon him) upon the completion of the construction of the Ka'bah. Allah Ta Aala answered his prayer by sending to the Arabs (the people inhabiting the precincts of the Ka'bah) the final Messenger, Prophet Muhammad (peace be upon him).

[1] Surah Baqarah, 2:129

Since a crucial aspect of his mission was to warn, the Beloved Messenger (sallallahu alayhi wa sallam) informed his Ummah analogously by stating:

"There will come upon the people a time where the one holding firmly onto his religion will be like holding onto hot coals"[2]

The recent criticism, negativity, and calculated misinformation which have been circulated and attributed to Islam has resulted in Muslims being termed as terrorists, extremists, and downright inconsiderate people who aim to impose their views on a global scale by any means necessary. As a corollary of that blatant and most uncharitable accusation, the rest of the world have been hoodwinked and conditioned by the media to identify acts of terror with Islam and Muslims.

I firmly believe that in order to change the mentality of such incorrect notions, the world of Islam must return to the Qur'an in both philosophy and practice. It is indeed the need of the hour to establish and support organizations and institutions which are passionate about educating the Ummah via the Qur'an and Sunnah with the Qur'anic methodology of wisdom and good speech, and the Prophetic method of preaching with love, and not hate.

Since graduating in 2004, I have realized that whilst every Muslim firmly believes that the Qur'an is the undeniable word of Allah Ta Aala, very few are actually able to substantiate this claim on both textual and intellectual levels. Requesting evidence for such a claim prompts the following response from Muslims:

إِنَّا نَحْنُ نَزَّلْنَا الذِّكْرَ وَإِنَّا لَهُ لَحَافِظُونَ

"We have, without doubt, sent down the Message (Al-Qur'an); and We will assuredly be its guardian"[3]

Whilst this proof may suffice for a believer, a non-believer will not accept this as evidence because he is either an atheist who does not

---

[2]Tirmizhi
[3]Surah Hajr 15:9

believe in the concept of a God, or because he does not believe in that particular verse to be the word of his God. Either way, this is where the Muslim argument loses its luster when not backed by the textual evidence to support this view.

It is an undeniable, yet harsh truth that a large faction of the Ummah has forgotten about the Qur'an. There are innumerable reasons as to why we are currently in this position. This writer believes that one such reason is due to a lack of genuine appreciation towards the Qur'an. I firmly maintain that once any sincere Muslim who is well educated on the process through which the Qur'an was brought and transmitted to us viz. revelation, implementation and compilation, that only then will that Muslim genuinely appreciate the book of Allah Ta Aala.

In an effort to materialize the aforesaid notion, the Islamic Lifestyle Solutions has embarked on a mission to educate the general Muslim populace on the significance, virtue and most importantly, the authenticity of this inimitable book.

It is hoped that this effort will spark amongst our youth a burning desire toward understanding the Qur'an and to facilitate a mass inclination toward the Book of Allah Ta Aala. After all, how can someone truly love something without knowing its basic function and purpose!

I thank Allah Ta Aala for blessing me with this opportunity to produce this diminutive yet pivotal work themed to His Glorious Book, Al-Qur'an. No words can justify my gratitude to Allah Ta Aala for honoring me to be selected in the Ummah of the greatest of creation, Nabi Muhammad (sallallahu alayhi wa sallam).

To my parents who sacrificed so much to ensure that I received the proper Islamic education, words cannot justify an iota of worth for what they have done, and continue to do for me. It is a humble appeal to all readers, to kindly supplicate to Allah Ta Aala for their well-being and prosperity.

Special mention must be made to Hadhrath Allamah Syed Alimuddin Misbahi through whose efforts; I was given the opportunity to study

this beautiful religion. To my colleagues, Hadhrath Moulana Saleh Joosab Arbee (co-founder and head of the Media and Youth Development of the Islamic Lifestyle Solutions), and Hadhrath Moulana Feroz Osman (head of the welfare and counseling departments at the I.L.S.) for their encouragement, support, and positive input.

Special thanks to the Ulama of the Riverside / Kenville Soofie Darbaar for their guidance and support, in particular to Mufti Ebrahim Soofie for honoring this book with his foreword. Finally, to a wonderful friend Moulana Omar Sayed of Hedaaya Publications for his continuous support and superb typesetting whenever the Islamic Lifestyle Solutions requires assistance in the publications department.

Finally a big thank you to the Hassiem family of Fourway Logistics Solutions for their generous contribution towards the printing of this book. May Allah Ta Aala reward them abundantly in this world and the next.

If anything good has been achieved by this work, then the praise belongs to Allah Ta Aala, and the faults belong to me.

Shaykh Faheem
Islamic Lifestyle Solutions
Durban
South Africa

4th Ramadhaan 1435 (1st July 2014)

INTRODUCTION

The book entitled, 'The History & Compilation of the Qur'an' commenced in the month of Rajab 1435 coinciding with the 30th of April 2014, and completed in the month of the Qur'an, the 4th of Ramadhaan coinciding with the 1st of July 2014, is a work composed to clarify to the reader the inestimable value of the Qur'an.

At the same juncture, it will act as a response to the atheistic ideology who object to its authenticity and validity as the Word of God. The book argues that unlike the religious books of the other Abrahamic faiths[4], the Qur'an is the only remaining religious text which is free from any form of tampering or altering. It remains to this day, preserved in the exact words as transmitted unto us by the Noble Prophet Muhammad (sallallahu alayhi wa sallam).

'Chapter One: Preliminary Observations' deals with coming to terms with our current situation and the reason as to why there is a steady decline in practicing Qur'anic teachings. It concludes by explaining the need to understand the Qur'an, rather than recite it only.

'Chapter Two: Methodology towards understanding the Qur'an' commences by explaining the importance of studying the Qur'an and further focuses on implementing a sound methodology in order to better understand the verses of the Qur'an, as opposed to parrot recitals.

'Chapter Three: Towards understanding the mechanics of revelation' explains the process, categories, definitions and examples of revelation from the Qur'an itself. It further discusses the atheistic objection on the basis of revelation being contradictory.

---

[4]Judaism and Christianity: There is no need to present an analysis on the validity of their respective books as it is common knowledge even among their religious authorities, that they no longer follow their original religious texts. The bulk of the Jews have forsaken the Torah and have adopted the Talmud. The Christians have adopted the teachings of St.Paul into the church. The Trinitarian concept of belief has not been proven as part of the message of Jesus (peace be upon him), yet is the focal point of their preaching.

'Chapter Four: The Qur'an in the Prophetic era'. Aims to highlight the process of transmission of the Qur'an from the blessed lips of the Prophet (sallallahu alahyhi wa sallam) to his Sahabas[5] and the manner in which verses were recorded by the scribes.

'Chapter Five: The Qur'an at the demise of the Beloved Messenger (sallallahu alayhi wa sallam).' Discusses the Style and Structure of the Qur'an, and justifies the current arrangement of the Surahs (Chapters). The types of material utilised in the recording of the verses are also briefly discussed.

'Chapter Six: Compilation of the Qur'an into a single manuscript' discusses the procedure of compilation under the Caliphate of Sayyidona Abu Bakr As-Siddeeq[6] (radhiyallahu anhu). The extremely important aspect of the precautionary measures taken to ensure its authenticity is also highlighted.

'Chapter Seven: The compilation of Sayyidona Uthmaan bin Affaan[7] (radhiyallahu anhu)' deals with the incident which caused the third caliph to unify the then spoken dialects into one compilation.

'Chapter Eight: The Qur'an as a Linguistic Miracle': This chapter aims to prove the inimitability of the Qur'an from a sheer linguistic standpoint.

'Chapter Nine: The Final Word' argues that the doors of revelation are closed due to the closure of prophet-hood.

'Chapter Ten: Closing Comments' deals with the conclusion and recapitulation of the points made in the book.

---

[5] A Sahabi (or companion) refers to that person who saw the Prophet (sallallahu alayhi wa sallam), believed in him and his message.

[6] Sayyidona Abu Bakr As-Siddeeq (radhiyallahu anhu) was amongst the closest of Prophet Muhammad's (peace be upon him) companions. He was also the father in-law of the Prophet (peace be upon him) and the first Caliph of Islam.

[7] Sayyidona Uthmaan bin Affaan (radhiyallahu anhu) was Islam's third Caliph. Was famous for his piety and was bestowed with the title of 'Zhun-Noorayn' (Possessor of two lights) as he married two of the daughters of the Prophet (sallallahu alayhi wa sallam)

I pray to Allah Ta Aala that He bestows upon us all the ability to remain on the path of His Beloved Messengers (peace be upon them all).

Chapter One

Preliminary Observation

As the month of Ramadhaan approaches, Muslims once again commence their annual ritual of competing to complete the recitation of the Qur'an. The Qur'an is no longer consulted as means of guidance, but is randomly recited in accordance to event viz. funerals, Ramadhaan, private functions, death of a relative etc. One of the reasons for its immense recital in the month of Ramadhaan is undoubtedly in pursuit of amassing the relevant reward as per the following hadith:

وعن ابن مسعود رضي الله عنه قال : قال رسول الله صلى الله عليه وسلم مَنْ قَرَأَ حَرْفاً مِنْ كِتَابِ اللهِ فَلَهُ بِهِ حَسَنَةٌ وَالْحَسَنَةُ بِعَشْرِ أَمْثَالِهَا لاَ أَقُولُ الم حَرْفٌ، وَلَكِنْ أَلِفٌ حَرْف ولاَمٌ حَرْفٌ وَمِيمٌ حَرْفٌ

Narrated by Hadhrath Abdullah ibn Mas'ood (Radhiyallahu anhu), that Rasoolullah (sallallahu alayhi wa sallam) stated,

"*Whoever reads a letter from the Book of Allah will receive a hasanah (good deed) from it (i.e. his recitation), and the hasanah is multiplied by ten. I do not say that Alif-Laam-Meem is (considered as) a letter, rather Alif is a letter, Laam is a letter, and Meem is a letter.*"."[8]

The above hadith is one which encourages the believers to recite the Qur'an. The reward for saying 'Alif-Laam-Meem' brings about thirty good deeds. It is the quest to pile on reward which prompts Muslims continue to 'recite' the Qur'an.

Whilst there is undoubtedly immense virtue and reward for the recitation of the Qur'an, Muslims fail to probe the following questions from the aforesaid narration.

1. Who was the Beloved Messenger (sallallahu alayhi wa sallam) addressing?

2. What was the spoken language of those being addressed by him?

[8] Sunan Tirmizhi

The Beloved Messenger (sallallahu alayhi wa sallam) was addressing his companions. The language of the narration and of his audience was that of Arabic. There was no need to tell them to understand the recitation of the Qur'an as they were alreadyan Arabic speaking people. For all non-Arabic speaking people to now recite only (based on the narration) without any focus on understanding, will indeed rob us of the ability to practice upon the Qur'an.

The Ummah would be in a far greater position if we spent less time 'reciting' only, and more time 'reading' the Qur'an.

Harsh Reality!!!

The following verse of the Qur'an reveals a harsh, yet miserable truth:

وَمِنْهُمْ أُمِّيُّونَ لاَ يَعْلَمُونَ ٱلْكِتَٰبَ إِلاَّ أَمَانِيَّ وَإِنْ هُمْ إِلاَّ يَظُنُّونَ

"And among them are the illiterate who know not the book, except hearsay and conjecture."[9]

The aforesaid verse is directed to the Jews. However, commentating on this verse, Hadhrath Abdullah ibn Abbas and Imaam Qataadah (Radhiyallahu anhum) state that they (the Jews) memorized their scripture, and excelled at recitation. However this was all done *without understanding*. Had we not known that the above verse was in reference tothe Jews, it would suffice as a fitting description for *our current state.*

The Muslim community seems to excel at memorization and recitation but *without understanding*. It is now crystal clear that this verse was an indirect warning to this Ummah (community) not to make the same mistake.

Unfortunately due to our lack of *understanding* the message of the Qur'an, we have not taken heed to this warning and have become like the people of the book in this regard.

[9] Surah Baqarah, 2:78

Why the need to Understand?

We must assert that the Qur'an has a far greater purpose than that of parrot recitals. It was revealed to bring about positive change at every level of the socio-ethical structure of the human race.

Reciting the Qur'an solely to accumulate reward will undoubtedly bring about the specified reward as per the Hadith. However, the lessons which are supposed to be extracted from those recitals are the very reason why the Qur'an was revealed.

The Qur'an declares this point with absolute clarity.

كِتَابٌ أَنزَلْنَاهُ إِلَيْكَ مُبَارَكٌ لِّيَدَّبَّرُوا آيَاتِهِ وَلِيَتَذَكَّرَ أُولُو الْأَلْبَابِ

"(It is) a Book We have revealed to you abounding in good that they may ponder over its verses, and that those endowed with understanding may be mindful."[10]

The verses of the Qur'an are there for reflection and contemplation. It should not be recited only for the accumulation of reward, but also with the purpose of perfecting one's actions. The above verse is not isolated in its premise. The Qur'an implores the usage of the rational faculty in order to penetrate the deeper message.

Any Muslim who has attempted to understand the verses of the Qur'an will testify that Allah Ta Aala constantly discusses the concept of utilizing rationale as a means of finding the true message by His saying,

- أَفَلَا تَتَفَكَّرُونَ (Will you not reflect?)[11]
- أَفَلَا تَعْقِلُونَ (Will you not reason?)[12]

These statements are indeed there to induce contemplation. It is only through sincere reflection that the message of the Qur'an becomes clear.

---

[10] Surah Saad, 38:29
[11] Surah An'aam, 6:50
[12] Surah Aal-Imraan, 3:65

Allah Ta Aala then asks the all-important question:

أَفَلَا يَتَدَبَّرُونَ الْقُرْآنَ أَمْ عَلَىٰ قُلُوبٍ أَقْفَالُهَا

"Do they not then reflect on the Quran? Nay, on the hearts there are locks."[13]

It is as clear as day that the Qur'an should not be viewed as a 'mere' book which is to be ceremonially 'recited', but it is indeed a book which must be 'read' and well understood if we are to gain perspective on the subject matters discussed therein.

Bearing in mind the question of the aforementioned verse of the Qur'an, we conclude the chapter by asking the reader to reflect on the following pivotal question. A question which can only be answered by each individual Muslim. Depending on the answer, we would have ascertained where we are as an Ummah, with regards to the understanding, reflection and contemplation of the Glorious Qur'an:

Do you reflect on the meanings of the verses of the Qur'an?

[13] Surah Muhammad, 47:24

Chapter Two

Methodology towards Understanding the Qur'an

How important is the study of the Qur'an?

In an age whereby preference is given to secular education, the numbers at Islamic institutions viz. Darul Ulooms, Madrasahs, etc. are at an all-time low. This preferential treatment of the secular based knowledge over Islamic knowledge has undoubtedly been one of the contributing factors towards the prevalence of ignorance and the atheistic ideals *within* Muslim society.

Parents today encourage their children to choose a career that will be most profitable in the future of their sojourn in this mundane world. With this immense amount of time and effort spent on the acquisition of the world, the concept of striving for the hereafter is almost completely overlooked.

It must be clarified that Islam is not against the acquisition of knowledge in general. On the contrary, the Qur'an and Sunnah[14] implore to its reader, that he/she prioritize the quest for knowledge. Hence, striving to become doctors, engineers, etc. is by no means in contravention of the Islamic ideals. However, some of the more modernist Muslims claim that the study of the universe and everything within the cosmos is the most significant type of knowledge one may acquire, because the Qur'an itself acknowledges the superiority of the creation of the world.

"The creation of the heavens and the earth is indeed greater than the creation of mankind, yet most of humankind understand not."[15]

Whilst the verse certainly seems to outwardly justify such a premise, it is the very reason why we insist on having a sound methodology when approaching the Qur'an. To study a verse of the Qur'an in isolation is a mistake that many have made, and even more continue to make on a daily basis. When we search the pages of this most Glorious Book for a verse which shows the superiority of the Qur'an

[14]Sunnah refers to the Prophetic traditions of the Beloved Messenger (sallallahu alayhi wa sallam).
[15]Surah Ghaafir, 40:57

over either one of the two subjects mentioned viz. "...heavens and the earth..." the following verse proves to be the deciding factor:

"Had We sent down this Qur'an on a mountain, you would have seen it falling down, splitting asunder because of the fear of Allah, and We set forth these parables to humankind who reflect"[16]

Three aspects become the center of the discussion at hand:

1. The Qur'an explains that it is only when humankind reflects and contemplates these verses, that the deeper meaning of the Qur'an will become apparent.

2. The Qur'anic usage of the word 'jabl' or mountain is intriguing. A mountain is a creation which is known to humankind as there are numerous mountain ranges throughout earth. The verse which is utilized to prove the superiority of the study of the cosmos explains that the creation of the heavens and the earth is superior to the creation of humankind. The second verse however, confirms that whilst the creation of the earth is superior to the creation of humankind, the revelation of the Qur'an may render that 'superior' creation to mere particles of dust.

Thus, the Qur'an, and the study of the Qur'an is the foremost important study in the life of a believer.

3. Since the Qur'an was revealed to the heart of the Beloved Messenger (sallallahu alayhi wa sallam), it follows that his heart is more stronger than even the greatest of mountains.

Methodological approach towards understanding the verses of the Qur'an

There are numerous methods one may adopt to understand the Qur'an. The Mufassiroon (commentators of the Qur'an) unanimously agree that the foremost appropriate method to interpret the Qur'an is by the Qur'an itself. This is known in Qur'anic terminology as

[16] Surah Hashr, 59:21

'Tafseerul Qur'an bil Qur'an'.[17] (Commentary of the Qur'an via Qur'anic text). In the study of revelation, this methodology confirms the consistency located within the Qur'an.

There are various methods one may adopt in hope of better understanding the verses of the Qur'an. For instance, one may turn to the prophetic traditions which explain specific verses. Similarly, others prefer to interpret verses based upon current times in order to integrate the meaning of those verses into our daily lives.

However, the best form of interpretation (as previously discussed) is, "Tafseerul Qur'ani bil Qur'an" (commentary of the Qur'an via the Qur'an) as this method allows the student to work within the Qur'anic parameters, thus safeguarding ourselves from delving into personal opinions.

Different levels of understanding the Qur'an

The erudite scholar, Dr. Fadhlur Rahman Ansari (rahimahollah) argued that the Qur'an was revealed to cater for all intellectual capacities. It was revealed for the layman, as well as the scholar.

In order for the distinction between the two levels of understanding to be identified, there had to be a difference in methodological approach for each intellectual capacity. The Qur'an seems to have left for us an intelligible system of approach. Each one conveying a different level of conclusion:

1. Basic level: A person will approach and understand the Qur'an based on his religious consciousness. This method is analyzed by studying the Qur'an by following the current sequential order of chapters.

2. Probe level: To go beyond the current arrangement of the Surahs and to follow the chronological order of revelation as well as the socio-historic background of the series of verses that one is studying. This is method implores that the student the Muslim reflects on the following questions:

a) When was this verse revealed? Was this verse revealed in the Makkan or Madinan era?
b) What was the reason for its revelation?
c) What is the subject matter of the verse?
d) Who is it addressing? Believers? Disbelievers? Hypocrites? Humankind?
e) What are the rulings of the scholars in relation to the above verse?

These are pivotal questions which one needs to answer in order to gain a better understanding. Failure to do so will result in the possibility of delving into personal opinions[18]. Only when all of the above questions have been thoroughly researched, will one have gained just *some insight* into the message of a single verse of this Most Glorious Book.

Tafseerul Qur'an bil Qur'an –As articulated by the late Dr. Fazlur Rahman Ansari (rahimahollah)[19]-is to study all the scattered "parts" (Juz) of a particular subject and find the system that binds them together into a systematic "whole" (kol).

Consider each verse of the Qur'an to be a pearl. Pearls are few and far between. The diver, who searches the depths of the oceans for these pearls, *must* be willing to search various areas of the ocean floor in order to collect the precise amount of pearls from which he is to arrange a necklace. Even after his wearisome collection, his necklace remains incomplete until he finds the thread that binds them together to form that most beautiful end result.

Likewise, the subject matters located in the Qur'an are not codified. Nor is there an index or contents page within the Qur'an that

[18] Newly formed groups are constantly preaching that there is no need for a Muslim to follow the schools of Fiqh (Hanafi, Shaafa'i, Maaliki, Humbali) as every Muslim should derive his own understanding of the book. This is the most destructive methodology, and indeed not in line with the teachings of the Salfus Saaliheen (Pious predecessors – First three generations of Islam)
[19] Dr.Fazlur Rahmaan Ansari (rahimahollah) in his masterpiece, the Qur'anic Foundations and Structure of Muslim Society Vol.1 argued that the Qur'an has within it, an intelligible system.

identifies a particular chapter for dealing with a specific subject. They are scattered throughout the Qur'an like those beautiful pearls.

Allah Ta Aala has decreed so, in order to induce within us the quest for knowledge by seeking out those pearls of wisdom in the Qur'an. This methodology of Qur'anic understanding prevents a subject matter from being studied in isolation. The result of which can be disastrous to the student of the Qur'an if one does not possess insight into that subject.

The catastrophic result of studying a verse of the Qur'an in isolation may be seen from the below example whereby Allah Ta Aala discusses a most significant event which occurred at the beginning of human history. An event which, if misunderstood, brings about confusion rather than clarity.

وَإِذْ قُلْنَا لِلْمَلَائِكَةِ اسْجُدُوا لِآدَمَ فَسَجَدُوا إِلَّا إِبْلِيسَ

*"And (remember) when **We said to the angels**, "Prostrate before Aadam." And they all prostrated **except Iblees**."*[20]

When studied in isolation, the implication of this verse is that Iblees is an angel! The verse does not disclose any other information pertaining to Iblees. A new Muslim or a Muslim who does not have the necessary Islamic education will undoubtedly conclude from the above verse that Iblees is indeed an angel. If we apply the methodology of finding the systematic explanation (in relation to the subject of Iblees) by studying all the verses pertaining to the subject of the bowing of the angels mentioned in the Qur'an, the outcome becomes crystal clear from the following verse:

وَإِذْ قُلْنَا لِلْمَلَائِكَةِ اسْجُدُوا لِآدَمَ فَسَجَدُوا إِلَّا إِبْلِيسَ كَانَ مِنَ الْجِنِّ

*"And (remember) when We said to the angels, "Prostrate before Aadam." And they all prostrated except Iblees, **he was one of the jinn**."*[21]

---

[20] Surah Baqarah , 2:34
[21] Surah Kahf, 18:50

The above verse explains further that whilst Iblees was in the company of the angels at the time of this command, he was in fact not an angel, but a jinn.

The conclusion of Iblees belonging to the species of the jinn could not be established until the other verses pertaining to him were studied. If the verse in Surah Baqarah was taken in isolation, then the conclusion would have been that Iblees was an angel and not of the jinn.

The lesson which the Qur'an conveys to our attention is that the bringing together of all the scattered "parts" of the Qur'anic subjects, to form a systematic "whole" is the determining factor between truth and falsehood.

This methodology should be well understood and applied to all of our Islamic research if we are to find the true meaning of the verses of the Qur'an.

Categorization of verses in the Qur'an

The Qur'an was revealed to guide humankind through this sojourn on earth. Since it is book full of guidance and wisdom, it explained to its reader the guidelines by which it may be approached. It has categorized its message for our benefit. The understanding of the following verse is considered as a mandatory Usul (principle) for interpreting the verses of the Qur'an. Forsaking this principle is the reason why Muslims are at loggerheads pertaining to subsidiary issues.

هُوَ الَّذِي أَنزَلَ عَلَيْكَ الْكِتَابَ مِنْهُ آيَاتٌ مُّحْكَمَاتٌ هُنَّ أُمُّ الْكِتَابِ وَأُخَرُ مُتَشَابِهَاتٌ ۖ فَأَمَّا الَّذِينَ فِي قُلُوبِهِمْ زَيْغٌ فَيَتَّبِعُونَ مَا تَشَابَهَ مِنْهُ ابْتِغَاءَ الْفِتْنَةِ وَابْتِغَاءَ تَأْوِيلِهِ ۗ وَمَا يَعْلَمُ تَأْوِيلَهُ إِلَّا اللَّهُ ۗ وَالرَّاسِخُونَ فِي الْعِلْمِ يَقُولُونَ آمَنَّا بِهِ كُلٌّ مِّنْ عِندِ رَبِّنَا ۗ وَمَا يَذَّكَّرُ إِلَّا أُولُو الْأَلْبَابِ

"He it is Who has revealed the Book to you; some of its verses are Muhkam (unequivocal), they are the basis of the Book, and others are Mutashaabihaat (ambiguous), then as for those in whose hearts there is perversity, they follow the part of it which is ambiguous, seeking to mislead and seeking to give it (their own) interpretation. but none knows its interpretation except Allah, and those who are firmly rooted

in knowledge say: We believe in it, it is all from our Lord; and none do mind except those having understanding."[22]

The Qur'an has classed its verses into two categories:

1. Aayaatum Muhkamaat (unequivocal verses)
2. Ayaatum Mutashaabihaat (ambiguous verses)

This tells us that all the verses of the Qur'an will only be of these two categories.

Category 1: Aayaatum Muhkamaat (unequivocal verses):

This category of verses is explicit in its meaning. They are definitive to the point of being free from ambiguity, and are not open to interpretation. Essentially, they are clear-cut. An example of this may be viewed from the opening verse of Surah Ikhlaas:

قُلْ هُوَ اللَّهُ أَحَدٌ

Say: He, Allah, is One (In worship)

This is not open to interpretation and is known as a Muhkam verse. The Muhkam verses are not problematic for this Ummah because their meaning is clear for even the Islamically uneducated to see. They are free from ambiguity.

Category 2: Aayaatum Mutashaabihaat (ambiguous verses):

The ambiguous verses are open to interpretation. They are ambiguous in the sense that they take on multiple meanings linguistically. However, they are not opened to interpretation by those people who are not well acquainted with the mandatory prerequisite usul (principles) of the Qur'an, better known as Uloomul Qur'an. The problem of the current age, is that people who are not educated on the methodological approach towards the Qur'an, or have absolutely no understanding of the Arabic language, are reading 'translations' of the Qur'an as a means to 'derive' rulings and interpretations to suit their

[22] Surah Aal-Imraan, 3:7

whims and desires. This has never been the methodology of the Scholars. Such people are not aware of the linguistic differences, nor the jurisprudential differences pertaining to verses of the Qur'an, yet they are willing to be 'self-taught' and use this self-acquired knowledge and understanding to preach the Book of Allah Ta Aala to others.

The above verse of Surah Aal-Imraan explained that those people - who have perversity in their hearts-, will aim to preach the ambiguous verses, and whilst doing so, will forsake the clear-cut versesin order to further their own agenda. They will enforce their views of these ambiguous verses as the 'only' view. This is incorrect by Qur'anic standards. The true scholars will accept all the possible meanings and interpretations, but will ensure that no linguistic meaning,nor interpretation (which contradicts Islamic teaching) may be applied to that particular verse as the exclusive interpretation.

An example of a Mutashaabih verse and its implications may be seen from the following verse:

إِنَّ الَّذِينَ يُبَايِعُونَكَ إِنَّمَا يُبَايِعُونَ اللَّهَ يَدُ اللَّهِ فَوْقَ أَيْدِيهِمْ ۚ فَمَن نَّكَثَ فَإِنَّمَا يَنكُثُ عَلَىٰ نَفْسِهِ ۖ وَمَنْ أَوْفَىٰ بِمَا عَاهَدَ عَلَيْهُ اللَّهَ فَسَيُؤْتِيهِ أَجْرًا عَظِيمًا

*"Surely those who swear allegiance to you do but swear allegiance to Allah; the **hand of Allah is above their hands**. Therefore whoever breaks (his faith), he breaks it only to the injury of his own soul, and whoever fulfills what he has covenanted with Allah, He will grant him a mighty reward."*[23]

This verse is ambiguous in its meaning. Linguistically it may seemingly give off the meaning of an anthropomorphic[24] nature by means of a physical hand. This though will not be in accordance to all the other verses which clearly depict Allah Ta Aala as being free from any likeness.

---

[23]Surah Fatah , 48:10

[24]Anthropomorphism refers to the attribution of human form or behavior to a deity, animal, etc.

Any person who interprets this verse by attributing Allah Ta Aala with limbs without systematically studying all other verses pertaining to the Creator, will have forsaken the following clear-cut verses.

وَلَمْ يَكُن لَّهُ كُفُوًا أَحَدٌ

"And there is none comparable unto Him"[25]

This verse is explicit in its meaning. Allah Ta Aala is incomparable in every aspect. The next example is considered a fundamental principle when discussing Allah Ta Aala.

...لَيْسَ كَمِثْلِهِ شَيْءٌ ۖ وَهُوَ السَّمِيعُ الْبَصِيرُ

"...There is nothing like unto Him, and He is the All-Seeing, the All-Hearing"[26]

If a person was to (on his own accord) assume that Allah Ta Aala has limbs from a verse that is obviously ambiguous whilst forsaking the above two explicit verses, then this assumption is indeed a form of misguidance.

This is merely one example of how a person must abide by the teachings of the scholars when attempting to understand the Book of Allah Ta Aala, and the ambiguous verses in particular.

Since the people who lean towards anthropomorphism insist that one must adopts the teachings of the Salfus Saaliheen[27] (Pious predecessors), we produce the view of a giant of that particular era in the subject of theology:

Imaam At-Tahaawi (rahimahollah) was absolutely clear when he stated:

---

[25] Surah Ikhlaas, 112:4

[26] Surah Shura, 42:11

[27] Salfus Saaliheen refers in general to the era of the illustrious companions, the Taabi'een (those who did not see and believe in the Prophet peace be upon him during his lifetime, but saw and believed in the era of his companions) and the Tab'aTaabi'een (those who did not see the companions, but saw and believed in the era of the Taabi'een)

وَمَنْ وَصَفَ اللَّهَ بِمَعْنًى مِنْ مَعَانِي الْبَشَرِ فَقَدْ كَفَرَ

"Whoever attributes unto God the attributes of mankind has committed Kufr"[28]

Conclusion: In order to better understand the Qur'an, we should consult the scholars and never commit that grave mistake of delving into our own interpretations. This is indeed not the method of the Salfus Saaliheen. Allah Ta Aala guide us to the truth!

[28] Aqeedatut Tahaawiyyah

Chapter Three

Towards Understanding the Mechanics of Revelation

Since the Qur'an was revealed via a process known as revelation, it is only logical that the student of the Qur'an be well advised primarily on the mechanics of revelation before indulging in any sort of research.

This will ensure that we immunize our youth from those powers who aim to mislead our young Muslims away from the Qur'an via a constant bombardment on the process of revelation. Now that the methodology of approaching the Qur'an has been explained, let us commence our analysis by probing into the core mechanism of the Qur'an viz. Revelation. A student of the Qur'an will fail to grasp the superior message located within it, until and unless the subject of revelation is thoroughly understood.

Study of Revelation

In the previous chapter, we explained the importance of having a sound methodology. Let us progress to utilize that methodology by its application in the most important subject of the Qur'an, revelation!

The Qur'anic definition for revelation may be derived from the following verse:

وَمَا كَانَ لِبَشَرٍ أَن يُكَلِّمَهُ اللَّهُ إِلاَّ وَحْياً أَوْ مِن وَرَآءِ حِجَابٍ أَوْ يُرْسِلَ رَسُولاً فَيُوحِيَ بِإِذْنِهِ مَا يَشَآءُ إِنَّهُ عَلِيٌّ حَكِيمٌ

"It is not given to any human being that Allah should speak to him unless (it be) by Inspiration, or from behind a veil, or (that) He sends a Messenger to reveal what He wills by His Leave. Verily, He is Most High, Most Wise.[29]

This verse clearly indicates that Allah Ta Aala communicates with his Prophets in any of three ways:

A) Inspiration - وَحْياً
B) Behind a Veil - مِن وَرَآءِ حِجَابٍ
C) Via the Mediation of a sent Messenger (Jibreel) - يُرْسِلَ رَسُولاً

[29] Surah Shura, 42:51

Inspiration - Refers to '*Wahyul Qalb*' (inspiration unto the heart). In this form of communication between Allah Ta Aala and His Prophets, no words are exchanged. Allah Ta Aala inspires his Prophets and strengthens their resolve by placing '*Ilmul Yaqeen*' (Definite Knowledge) directly into the heart of that Prophet to ensure that His Messenger is free from any doubt relating to the validity of the message.

An example of this method of revelation from the Qur'an is apparent in the narrative relating to Prophet Abraham and his son Ishmael (peace be upon them both)

فَلَمَّا بَلَغَ مَعَهُ السَّعْيَ قَالَ يَا بُنَيَّ إِنِّي أَرَىٰ فِي الْمَنَامِ أَنِّي أَذْبَحُكَ فَانظُرْ مَاذَا تَرَىٰ

*"And when (Abraham's son) reached (the age of serious) work with him, he said, 'O my son! I see thee in a **dream**, that I must sacrifice thee..."*[30]

The above verse of the Qur'an explains that the message was known unto Nabi Ebrahim (alayhis salaam) from what he was 'shown'. There is no record of any spoken word between Allah Ta Aala and Nabi Ebrahim (alayhis salaam).

Allah Ta Aala communicates to His Messengers in such a manner, that no real words are exchanged according to the norm, but the message is sent unto the hearts of His messengers. The message is received and the Prophets are certain that this is not a trick from Satan as Allah Ta Aala sends 'Ilmul Yaqeen" (Definite Knowledge) as a constituent of the message so as to ensure steadfastness on the matter and in the process, alleviate all doubt.

This is undoubtedly a sheer display of the Knowledge of Allah Ta Aala. His knowledge encompasses all that has occurred, all that will occur. He is also the knower of everything that did not occur, were it to occur, how it would occur! He safeguarded the Qur'an from the attacks of those critics who could have further objected on the validity of the process of revelation, had He not explained it.

---

[30] Surah Saaffaat, 37:102

Behind a veil -In this form of communication, words are exchanged, but only a voice is heard. His messenger is veiled from seeing Allah Ta Aala[31]. A prime example of this is located in the story of Moosa (alayhis salaam). Allah Ta Aala declared:

وَأَنَا اخْتَرْتُكَ فَاسْتَمِعْ لِمَا يُوحَىٰ

*"I have chosen thee (OMoosa). **Listen** then, to the inspiration."* [32]

Here, Nabi Moosa (Alayhis salaam) *heard* the message. Hence the usage of the word فَاسْتَمِعْ which refers to hearing or listening. Yet again, one verse of the Qur'an is utilized to explain another verse. This consistency is located within the collective subjects of this most Glorious Book.

Via the Mediation of a sent Messenger - In this form of communication Allah Ta Aala reveals his message unto the Angel (Jibreel Alayhis salaam) who then brings forth that message to the Prophets (peace be upon them all).

In order to better understand this third category in the subject of revelation, we must ask ourselves a very important question. Ignoring this question may render our understanding of revelation incomplete.

How does Allah communicate with His Angels?
He engages them with direct speech as seen in the following verse of the Qur'an:

وَإِذْ قَالَ رَبُّكَ لِلْمَلَائِكَةِ إِنِّي جَاعِلٌ فِي الْأَرْضِ خَلِيفَةً ۖ قَالُوا أَتَجْعَلُ فِيهَا مَن يُفْسِدُ فِيهَا وَيَسْفِكُ الدِّمَاءَ وَنَحْنُ نُسَبِّحُ بِحَمْدِكَ وَنُقَدِّسُ لَكَ ۖ قَالَ إِنِّي أَعْلَمُ مَا لَا تَعْلَمُونَ

---

[31] It is the Aqeedah of the Ahlus Sunnah wal Jama'ah that nothing can veil Allah Ta Aala because if something could veil Him, then that veil would be considered 'larger' and more powerful than Him. How can a created veil overwhelm Him when He is its Creator? Since Allah Ta Aala is not confined to any space which may be measured by the yardsticks of measurement, He cannot be veiled by His creation as He is the All-Powerful, and Creator of everything, including the means of measurements and veils. The Creator is unlike the creation, hence comparison is not applicable. Rather, the creation is veiled from seeing Him.

[32] Surah Taahaa 20:11-14 for more detail.

*"And when your **Lord said** unto the angels: Lo! I am about to place a viceroy in the earth, **they said**: Will You place therein one who will do harm therein and will shed blood, while we, hymn Your praise and sanctify You? **He said**: Surely I know that which ye know not."*[33]

The above verse fulfills the necessary requirements for a dialogue. Allah Ta Aala speaks. His words are heard by the Angels (In whatever way it is conveyed) who not only listen, but also understand. Thereafter they respond to Allah Almighty.

Giving a more descriptive view on the conversations between Allah Ta Aala and His Angels, Hadhrath Nawaas bin Sam'aan (Radhiyallahu anhu) explains that Rasoolullah ﷺ has stated:

"When Allah Ta Aala wishes to reveal something He speaks the revelation. The Heavens begin to tremble from the fear of Allah. When the dwellers of the Heavens hear this, they fall in prostration to Allah and then fall unconscious. The first to raise his head is Jibreel."[34]

Thereafter Jibreel (Alayhis salaam) takes the message to the rest of the angels or to the Messengers of Allah. The above verse and hadith shows that the Angels hear the message and command of Allah and have the ability to respond. This takes us to the next important question which requires clarity in the subject of revelation.

In what form or feature did Jibreel (alayhis salaam) present himself to the Prophet (sallallahualayhi wa sallam)?

Careful analysis of the verses and narrations in relation to the third category of revelation prove that Jibreel (alayhis salaam) came to the Prophet(sallallahu alayhi wa sallam) in three forms.

---

[33] Surah Baqarah, 2:30

[34] Tabrani, Bayhaqi, Baghawi, Ibn Jareer Tabri, Ibn Khuzaymah, Ibn Katheer (from various chains)

1. In his true angelic form.[35]
2. In the form of a human being.
3. Invisibly. There is no need for any required reference for this as it is logical.

Angelic form:
The Messenger of Allah Ta Aala said:

'I saw Jibreel while he had six hundred wings and a colorful array of pearls and rubies falling from the feathers of his wings."[36]

The above is regarded to have occurred on more than one occasion.

In the form of a human being:
Describing his experience at the time of revelation, Sayyidah Ayeshah (radhiyallahu anha) narrates;

"Al-Harith bin Hisham asked Allah's Apostle "O Allah's Apostle! How is the Divine Inspiration revealed to you?" Allah's Apostle replied, "Sometimes it is (revealed) like the ringing of a bell, this form of Inspiration is the hardest of all and then this state passes off after I have grasped what is inspired. Sometimes the Angel comes in the form of a man and talks to me and I grasp whatever he says." 'Aisha added: Verily I saw the Prophet being inspired divinely on a very cold day and noticed the sweat dropping from his forehead. [37]

Point of interest: There are numerous narrations which explain that Jibreel (Alayhis Salaam) came to the Prophet (Sallallahu alayhi wa sallam) in the form of a man. It is also recorded that Jibreel would sometimes take on the form of a very prominent sahabi (companion), Hadhrath Dihyah Al-Kalbi. [38]

---

[35] As discussed by many of the commentators of the Qur'an under the subject of the Me'raj.
[36] Tafseer Ibn Kathir
[37] Sahih Bukhari, Book of Revelation, Hadith no.2
[38] Siyaru A'laamin Nubala with reference to Ibn Sa'd.

Invisibly: The hadith literature is filled with proofs of this concept whereby Rasoolullah (Sallallahu alayhi wa salam) received revelation without identifying the 'presence' of Jibreel (alayhis salaam).

In the end, Allah knows best!

Chapter Four

The Qur'an in the Prophetic Era

There are several authentic narrations which prove that Rasoolullah (sallallahu alayhi wa sallam) did receive some signs of revelation prior to the incident at the cave of Hira. The Beloved Messenger (sallallahu alayhi wa sallam) would see true dreams (Ar-Ro'yaa As-Saalihah). He would dream something, and his dream would become manifest exactly as he had seen it.

Historians are in agreement that the first verses revealed commenced with the famous words of 'Iqra'.[39] Rasoolullah (sallallahu alayhi wa sallam) was 40years old at the time. He was requested to read, upon which his response was, "*maa ana bi qari*" (I am not of the reciters). The Beloved Messenger (sallallahu alayhi wa sallam) hurried home to his wife Sayyidah Khadeejah (radhiyallahu anhaa) who wrapped him up in a blanket and took care of him. She took him to her cousin Waraqah bin Naufal who deduced from this incident that Muhammad (sallallahu alayhi wa sallam) was visited by the very angel[40] who had previously visited the past Messengers (peace be upon them all). Thereafter revelation had come to a pause. These pauses or intervals between revelations is known as 'Fatratul wahi'

The following hadith explains this event in more detail:

Narrated by 'Aisha: (the mother of the faithful believers) "The commencement of the Divine Inspiration to Allah's Apostle was in the form of ***good dreams which came true like bright day light,*** *and then the love of seclusion was bestowed upon him. He used to go in seclusion in the cave of Hira where he used to worship (Allah alone) continuously for many days before his desire to see his family. He used to take with him the journey food for the stay and then come back to (his wife) Khadija to take his food like-wise again till suddenly the Truth descended upon him while he was in the cave of Hira. The angel came to him and asked him to read. The Prophet replied, "Maa ana bi Qari". The Prophet added, "The angel caught me and pressed me so*

---

[39] Surah Alaq – more detail on this revelation and its importance will be presented later in the chapter

[40] Jibreel (alayhis salaam)

hard that I could not bear it any more. He then released me and again asked me to read and I replied, Maa ana bi Qari.' Thereupon he caught me again and pressed me a second time till I could not bear it any more. He then released me and again asked me to read but again I replied, 'Maa ana bi Qari' Thereupon he caught me for the third time and pressed me, and then released me and said, 'Read in the name of your Lord, who has created (all that exists) has created man from a clot. Read! And your Lord is the Most Generous." Then Allah's Apostle returned with the Inspiration and with his heart beating severely to Khadija bint Khuwailid and said, "Cover me! Cover me!" They covered him till his fear was over and after that he told her everything that had happened and said, "I fear that something may happen to me." Khadija replied, "Never! By Allah, Allah will never disgrace you. You keep good relations with your Kith and kin, help the poor and the destitute, serve your guests generously and assist the deserving calamity-afflicted ones." Khadija then accompanied him to her cousin Waraqa bin Naufal bin Asad bin 'Abdul 'Uzza, who, during the Pre-Islamic Period became a Christian and used to write with Hebrew letters. He would write from the Gospel in Hebrew as much as Allah wished him to write. He was an old man and had lost his eyesight. Khadija said to Waraqa, "Listen to the story of your nephew, O my cousin!" Waraqa asked, "O my nephew! What have you seen?" Allah's Apostle described whatever he had seen. Waraqa said, "This is the same one who keeps the secrets (angel Gabriel) whom Allah had sent to Moses. I wish I were young and could live up to the time when your people would turn you out." Allah's Apostle asked, "Will they drive me out?" Waraqa replied in the affirmative and said, "Anyone (man) who came with something similar to what you have brought was treated with hostility[41]; and if I should remain alive till the day when you will be turned out then I would support you strongly." But after a few days Waraqa died and the Divine Inspiration was also paused for a while. Narrated Jabir bin 'Abdullah Al-Ansari while talking about the period of pause in revelation reporting the speech of the Prophet "While I was walking, all of a sudden I heard a voice from the sky. I looked up and saw the same angel who had visited me at the cave of Hira' sitting on a chair between the sky and the earth. I got afraid of him and came back

[41] The Truth will always be dealt with hostility. A lesson for anyone who tries to make da'wah.

home and said, 'Wrap me (in blankets).' And then Allah revealed the following Holy Verses (of Quran): 'O you (i.e. Muhammad)! wrapped up in garments!' Arise and warn (the people against Allah's Punishment. up to 'and desert the idols.' (74.1-5) After this the revelation started coming strongly, frequently and regularly." [42]

The above hadith explains that Rasoolullah's (sallallahu alayhi wa sallam) first type of inspiration came in the form of true dreams. It also makes mention of the pause in revelation of 'Fatratul Wahi' The majority of historians are of the opinion that the interval between the revelation of Surah Alaq and the opening verses of Surah Mudathir was approximately 3 years.[43] This is believed to be the longest break between revelations. It was only when the opening verses of Surah Mudathir were revealed that Rasoolullah (sallallahu alayhi wa sallam) began to preach Islam publicly.

Qur'anic Methodology for Da'wah:

After analyzing the *opening verses* of the first 3 Surahs revealed (Alaq, Mudathir, Muzammil), a formula for any Daa'ee (one who calls to Islam) may be derived.

The first command of Allah Ta Aala being "Read" (Iqra) and the second two commands being to "Stand up" (Qom) A Muslims who calls others to the path of the religion must possess the following skills:

a) Being well-read: The first command located in the Qur'an was 'Iqra' (Read!). It is imperative for the Daa'ee (caller to the path of Allah Ta Aala) that he is well-versed on the various sciences pertaining to the Qur'an and Sunnah. The reason why the Daa'ee must be knowledgeable is because he is representing Islam. It is for reason that his insight into religious affairs must be of a higher level sothat he may engage in intellectual discourse regarding Islam. Furthermore, his insight of the inner workings of the other major religions must be of a high standard. This will ensure that he will be well suited to answer the queries of those who wish to

[42] Sahih Bukhari

[43] Fathul Baari by Allaamah ibn Hajr Asqalani (rahimahollah)

better understand Islam. A careful analysis of that awesome first command, (and the verses connected to it) reveal that the Daa'ee must also possess an equal amount of 'reason'. This is because the first two verses of Sural Alaq reveal to us that Islam has its roots forged in 'Faith' and 'Reason'.

"Read in the name of your Lord Who created. He created man from a clot."[44]

Verse one states clearly that the reciter must come to terms with his Creator. That only He possesses the quality of creating. This is 'Faith'.

Verse two draws our attention to the usage of the rational faculty. Whilst Allah Ta Aala has created us, there is a biological understanding of how he has created. In other words, the Daa'ee must not only be well-versed on the 'Islamic perspective', but his insight on 'general' knowledge must also be explored on a continuous basis. Hence, the opening verses of the first revelation prove that the only religion which can resolve the dichotomy between faith and reason is Islam!

b) The Daa'ee must be ready to arise and warn.

"O you who are clothed! Arise and warn"[45]

The Seerah[46] has taught us that when the Beloved Prophet (sallallahu alayhi wa sallam) arose and publicly warned the Makkans, his message was met with physical, verbal, and psychological abuse. Since we are well aware that the truth will always be treated with hostility, the Daa'ee must be physically able, as well as psychologically prepared as he will endure many

---

[44] Surah Alaq, 96:1-2

[45] Surah Mudathir, 74: 1-2

[46] Seerah refers to the Prophetic Biography of Rasoolullah (Sallallahu alayhi wa sallam) which documents the details pertaining to his Noble life from his Blessed birth to his eventual demise.

hardships on this most difficult path. His efforts though, are not in vain.

c) The Daa'ee must be well rested.

"O you who have wrapped up in your garments! Rise to pray in the night except a little."[47]

Whilst the merits of praying at night are plentiful according to the Sunnah of the Blessed Prophet (sallallahu alayhi wa sallam), it is vital for the physical and psychological well-being of the Daa'ee that he takes sufficient rest. This will ensure mental sharpness in the field of Da'wah. Failure to be well-rested will cause the Daa'ee to lack concentration and become overwhelmed with exhaustion, thus hampering progress.

It is quite clear from the aforementioned indicators, that the Qur'an is filled with wisdom. It deals with religious scenarios to such heights, that in doing so, it never once fails to acknowledge the human aspect and psyche. It is indeed the word of God, for only God can produce such a remarkable discourse which leaves the minds of even the academically sound, perplexed by its genius.

The Rise of Atheism

It is without a shadow of a doubt, that whilst the secular ideals have been a major contributing factor to the rise of atheism, religion has played its part in that ever increasing number. When the alleged religious books of the world are contradictory in key elements of its message, there are bound to be questions.

The atheistic attack on religion was initially focused on the world of Christendom. This is because many of Christians who asked valid questions, were told not to question 'God', causing the inquisitive minds of the church-goers to search for answers elsewhere. As a corollary of that that curiosity, the answers which the atheistic lobbies provided, were more appealing to the now-rationally-conditioned-mind of the 'former' church goer. Since logic now dictated the mindset of the individual who required 'proof' for every religious

[47] Surah Muzammil, 73:1-2

claim, and since the church could not provide adequate answers, the church began to lose significant numbers and continues to do so today.

Islam has always welcomed questions from the ever-inquisitive mind. It must be noted that there are certain questions which even science is unable to produce suitable answers for. Does this mean that science in its entirety is false? When quizzed, scientists produce only 'theories' to the questions of the universe. Are we now implying that every other scientific discovery is to be deemed a fabrication and a lie? Not at all! There isn't a single person on the face of the earth who would reject all of science based on its inability to definitively answer every question.

Why then do scientists insist that religion is 'false' because it does not answer 'certain' questions? If the exact litmus test is put to their own 'theories', then science would have to be rejected as well, and this would be illogical because of the numerous scientific evidences which have been proven. Similarly, if religion is unable to satisfy the curiosity of science, does it mean that every religious teaching is falsehood? That would be absolutely absurd.

The Qur'an is not a book of science, but any scientist who approaches the scientific miracles located in the Qur'an[48] with an unbiased attitude will agree that the Beloved Prophet Muhammad (peace be upon him) was able to articulate absolutely accurate scientific principles and discoveries in the middle of the desert without the means of a single scientific apparatus.

The Qur'an discussed scientific theories with such precision, that one only needs to look into the annals of history and read the testimonies of hundreds of scientists and atheists who marveled at its accuracy in detailing scientific premise without the means of any scientific apparatus.

Islam, unlike the other major faiths of the world, actually called for the usage of the rational faculty in religion. This posed a problem to

[48] A few of these miracles will be discussed in the chapter which focuses on the Qur'an as a linguistic miracle

the atheistic methodology of dangling the carrot of common sense to the general Muslim populace, as Islam was already leading the way in the field of medicine, mathematics, science, etc.

The next step in the atheistic agenda to bring down the foundations of Islam was to search for 'contradictions' in the Qur'an. This search for contradictions was aimed at the key element of the Islamic philosophy viz. revelation.

If the atheistic lobbies could prove that Islam is flawed, and contradicts itself at the most crucial part of its mission, then there would be no need to focus on any other aspects which may or may not display contradictions. By targeting revelation, the domino effect would allow every other Qur'anic argument null and void. Hence, their attack on the subject of revelation.

Atheist objection on Revelation

Muslims are constantly claiming that the Qur'an is the most authentic religious book to date. However, a study into the aspects of revelation has clearly brought about a disturbing fact which most Muslims are unaware of. The Qur'an clearly contradicts itself with regards to the period of revelation. At one time, it claims that the Qur'an was revealed at once, and at other times it claims to have been revealed in stages which is indicative of its revelation over a period of time.

إِنَّا أَنزَلْنَاهُ فِي لَيْلَةِ الْقَدْرِ

"Indeed! We have revealed it (Al-Qur'an) on the Night of Power."[49]

Muslim historians are in agreement that the Qur'an was revealed on the Night of Power, which is known by Muslims as 'Laylatul Qadr'. In this verse, we can see that the translator of the abovementioned verse has added in brackets, the words 'Al-Qur'an'.

This is supported by another verse of the Qur'an, where it explains the actual month of its revelation.

[49] Surah Qadr,2:1

شَهْرُ رَمَضَانَ ٱلَّذِي أُنزِلَ فِيهِ ٱلْقُرْآنُ

"The month of Ramadhaan in which We revealed the Qur'an"[50]

The Night of Power occurs in the month of Ramadhaan. Hence the above two verses clearly indicate that the Qur'an was revealed on what is known by Muslims as Laylatul Qadr or the Night of Power in the month of Ramadhaan. The word Qur'an refers to the entire book. (This is what all Muslim scholars agree on).

Further study into the Qur'anic stance on revelation reveals that the Qur'an was not revealed in one night, but over a period of time. Approximately 23years to be precise as the below verse mentions:

وَقُرْآناً فَرَقْنَاهُ لِتَقْرَأَهُ عَلَى ٱلنَّاسِ عَلَىٰ مُكْثٍ وَنَزَّلْنَاهُ تَنْزِيلاً

"(it is) the Qur'an which we have divided (into parts from time to time), in order that you might recite it to humankind at intervals: We have revealed it in stages."[51]

This verse contradicts the first two verses by claiming that the Qur'an was revealed over a period of time, and not at once. Like the first claim, the Qur'an produces another verse which supports this stance as well:

وَقَالَ ٱلَّذِينَ كَفَرُواْ لَوْلاَ نُزِّلَ عَلَيْهِ ٱلْقُرْآنُ جُمْلَةً وَاحِدَةً

"And those who disbelieve say, 'Why has the Qur'ān not been revealed to him all at once?"[52]

The above verse was an objection raised by the pagan Arabs and Jews (who themselves probably noticed this irregularity in the verses revealed to the Prophet peace be upon him). They knew that the verses were being brought to Muhammad over a period of time, but then probably heard other verses state that the Qur'an was revealed at once, and decided to object. These verses are in *direct contradiction* with the previous two verses as they make mention of the Qur'an

---

[50] Surah Baqarah, 2:185
[51] Surah Al-Israa, 17:106
[52] Surah Furqaan, 25:32

being revealed over a period of time and not at once. This is sufficient proof to suggest that if the Qur'an can contain such contradictions in a matter as vital as revelation, *then it cannot be the word of God.*

Response to objection

The first error made by the atheistic lobby in their hunt to vilify the Qur'an, was to approach it without realizing that there are Islamic sciences which are pivotal, and a prerequisite for the student of the Qur'an. Bypassing these sciences in an attempt understand the Qur'an would be disastrous. The Qur'an itself testifies to the effect it has on the different types of people:

وَنُنَزِّلُ مِنَ الْقُرْآنِ مَا هُوَ شِفَاءٌ وَرَحْمَةٌ لِّلْمُؤْمِنِينَ ۙ وَلَا يَزِيدُ الظَّالِمِينَ إِلَّا خَسَارًا

*"And We send down of the Qur'an that which is a healing and a mercy to those who believe (and it increases the Zalimun (polytheists and wrong-doers) **nothing but loss**."*[53]

The believers are aware of the manner in which the Qur'an is to be approached, hence its beneficial effect on them. The disbelievers and oppressors know not the method of approach; hence the effect is to their detriment.

The allegation on the supposed contradiction in the Qur'an may seem contradictory to the uneducated mind. To the Islamically well-versed, it is not a contradiction at all. Rather, the two sets of verses (one specifying the revelation of the Qur'an in one night, and the other stipulating that it was revealed over a period of time) are discussing two distinct occasions of revelation.

The answer that binds together the meaning of these verses can be found in the narration of Hadhrath Abdullah ibn Abbas (radhiyallahu anhuma) who stated:

---

[53] Surah Al-Israa, 17:82

"The Qur'an was revealed all at once to the Sama'ad Dunya (Earthly Heaven) on the night of power. Thereafter it was revealed over a period of twenty years." [54]

The above narration indeed dispels the objection of the Atheists and critics alike. On the Night of Power, Allah Ta Aala revealed the entire Qur'an from the Lauh-e-Mahfoozh (Preserved Tablet) to the lowest sky at once. Thereafter the verses were revealed to Rasoolullah (sallallahu alayhi wa sallam) over a period of approximately twenty three years.

The verses which claim that the entire Qur'an was revealed in one night or at once, are in reference to the revelation from the Preserved Tablet to the first sky, and the verses which claim that the Qur'an was revealed over a period of time are in reference to the revelation of the Qur'an via the mediation of the Sayyidona Jibreel (alayhis salaam) to the Beloved Prophet (sallallahu alayhi wa sallam) at intervals, over a period of 23yrs.

It must be stressed to alleviate any further confusion that the narration of Hadhrath Abdullah ibn Abbas (radhiyallahu anhuma) mentions the figure of twenty years as opposed to the common understanding of the period of revelation being twenty three years. This may be due to the fact that revelation paused for approximately three years, and that he excluded the Fathratul Wahi from the time frame of the period of revelation. It is by no means a contradiction.

Conclusion: There are no contradictions in the Qur'an. It is due to a lack of understanding the inner dimensions of the various sciences located within the Qur'an that leads one astray. It is the undiluted Words of God via the blessed lips of His Beloved Messenger (sallallahu layhi wa sallam).

[54] Tafseer Tabri, Mustadhrak, Nasai, Bayhaqi

Chapter Five

The Qur'an at the Demise of Rasoolullah ﷺ

Preliminary Observation

It is of utmost importance that the reader is informed that the Prophet Muhammad (sallallahu alayhi wa sallam) did not read or write. This is the consensus of all historians, Muslim and non-Muslim alike.The Qur'an acknowledges this:

الَّذِينَ يَتَّبِعُونَ الرَّسُولَ النَّبِيَّ الْأُمِّيَّ الَّذِي يَجِدُونَهُ مَكْتُوبًا عِندَهُمْ فِي التَّوْرَاةِ وَالْإِنجِيلِ يَأْمُرُهُم بِالْمَعْرُوفِ وَيَنْهَاهُمْ عَنِ الْمُنكَرِ وَيُحِلُّ لَهُمُ الطَّيِّبَاتِ وَيُحَرِّمُ عَلَيْهِمُ الْخَبَائِثَ وَيَضَعُ عَنْهُمْ إِصْرَهُمْ وَالْأَغْلَالَ الَّتِي كَانَتْ عَلَيْهِمْ ۚ فَالَّذِينَ آمَنُوا بِهِ وَعَزَّرُوهُ وَنَصَرُوهُ وَاتَّبَعُوا النُّورَ الَّذِي أُنزِلَ مَعَهُ ۙ أُولَٰئِكَ هُمُ الْمُفْلِحُونَ

"Those who follow the messenger, the unschooled Prophet, whom they find mentioned in their own (scriptures),- in the law and the Gospel;- for he commands them what is just and forbids them what is evil; he allows them as lawful what is good (and pure) and prohibits them from what is bad (and impure); He releases them from their heavy burdens and from the yokes that are upon them. So it is those who believe in him, honour him, help him, and follow the light which is sent down with him,- it is they who will prosper."[55]

Many translators of the Qur'an are quite comfortable to translate the word Al-Ummiyyu الْأُمِّيَّ as 'illiterate' or 'unlettered'. Whilst these words may have been suitable to describe this aspect many years ago, they are undoubtedly unsuitable words to describe the Prophet (peace be upon him) in the modern age. This is because of the evolution of the above words. The word 'illiterate' has become synonymous with 'stupidity', and the word 'unlettered' refers to 'ignorance' according to the dictionary. These are definitely not words by which a Beloved, Chosen Messenger of God Almighty should be addressed by. The preferred words should be, 'unschooled', 'untaught' or 'untrained'. When addressing the Messenger of Allah Ta Aala, we must exercise caution at all times, lest the wrath of Allah Ta Aala descend upon us.

[55]Surah A'raaf, 7:157

Wisdom behind why the Prophet (sallallahu alayhi wa sallam) did not write

Whilst many would deem this to be a flaw in the personality of the final messenger, it is indeed a stroke of genius which only God would have seen aforetime. There is great wisdom in why the Prophet (sallallahu alayhi wa sallam) did not read and write. The scholars of Islam have opined many reasons. A few of the more prevalent views have been added for the benefit of the reader.

By the Prophet (sallallahu alayhi wa sallam) not being schooled in the art of reading and writing:

1. Allah Ta Aala safeguarded the Qur'an from the accusation of being 'copied' by the Prophet (sallallahu alayhi wa sallam). In order for the objection of plagiarism to be fulfilled, there has to be sound evidence showing that the Prophet (sallallahu alayhi wa sallam) was tutored to read and write. By ensuring that the Prophet (peace be upon him) was not tutored, Allah Ta Aala protected the Qur'an from being attributed as a false work which was copied from previous scriptures belonging to the Jews and Christians.

2. Allah Ta Aala safeguarded the Prophet's (sallallahu alayhi wa sallam) status as being the most knowledgeable within creation. It is common knowledge that the 'Teacher is more learned than the Student.'nhad the Prophet (sallallahu alayhi wa sallam) been tutored, then some people could have concluded that he was taught because he did not possess the requisite knowledge in that field, hence he was forced to acquire that knowledge from someone who was 'more knowledgeable' than he.

3. Allah Ta Aala safeguarded him from the accusation of stealing the idea from another. A teacher not only educates, but 'conditions' and 'motivates' ideas. If he was taught, then some years later, a person who harbors enmity with Islam could object that Muhammad's (peace be upon him) teacher 'enforced' his ideas onto him, thus his call to Islam was 'implanted' at a young age.

The Qur'an at the Demise of Rasoolullah ﷺ

By the time the Beloved Messenger (peace be upon him) passed away, the entire Qur'an was revealed. It was memorized in its entirety by thousands of his companions. Whilst the Qur'an was written completely during his lifetime, it was not *compiled into a single unified manuscript*. It was written on various materials such as, leaves, bark, bones, white tablet, leather, animal skin, etc.

Rasoolullah (sallallahu alayhi wa sallam) would dictate the verses of the Qur'an to his scribes who would copy the verses down. They would recite back to the Messenger (peace be upon him) what they had written.

This was done to ensure that the verses which the companions wrote down were free from any defects. Once the verses were authenticated by Rasoolullah (sallallahu alayi wa sallam) they were now ready to be taken into the community for the rest of the companions to copy, memorize and practice upon.

"Narrated by Al-Bara: There was revealed: 'Not equal are those believers who sit (at home) and those who strive and fight in the Cause of Allah.' (4.95) The Prophet said, "Call Zaid (bin Thaabit) for me and let him bring the board, the inkpot and the scapula bone (or the scapula bone and the ink pot)."[56]

The above hadith clearly indicates that Rasoolullah (sallallahu alayhi wa sallam) would immediately ensure that the verses of the Qur'an were recorded.

Some of the scribes during the Prophetic era:
A cursory study of the subject reveals the names of the following companions holding the position of 'Kaatibul Wahy' (scribes of the revelation)

Zayd bin Thaabit, Ubayy bin Ka'b, Abdullah bin Sa'd bin Abi Sarh, Abu Bakr, Umar, Uthmaan, Ali, Zubayr bin Al-Awwaam, Khalid & Abaan, Hanzhalah bin Rabi Al-Asadi, Mueeqeeb bin Abi Faathimah,

[56] Sahih Bukhari, Virtues of the Qur'an.

Abdullah bin Arqam Az-Zuhri, Sharhabeel bin Hasanah & Abdullah bin Rawaahah.) [57] *(May Allah be pleased with them all)*

Various narrations name other companions as scribes as well, but the above mentioned names remain constant. Abdullah bin Sa'd bin Abi Sarh (may Allah be pleased with him) is believed to have been the first scribe of the Quraysh during the Makkan period who later apostated but returned to Islam at the Conquest of Makkah.

During the Medinan period, Hadhrath Ubayy bin Ka'b (may Allah be pleased with him) was among the first of the Ansaar to be utilized as a scribe, but later on Hadhrath Zayd bin Thaabit (may Allah be pleased with him) was frequently used by the Beloved Messenger (peace and blessings be upon him).[58]

Style and Structure of the Qur'an:

Many critics of Islam assume that because the current setting of the Surahs (chapters) of the Qur'an are not in chronological order of revelation, proves that the Qur'an today could have been tampered with.Thus is not the same Qur'an of the Prophetic Era. This however, is one of many false claims attributed to the Qur'an. The following narrations prove the exact opposite:

Hadhrath Hudhaifah (radhiyallahu anhu) informs us that he saw the Prophet reciting (in sequence) during the prayer at night the chapters al-Baqarah, Aal-Imraan, Nisaa, Al-Maaidah and Al-An'aam." [59]

The verdict of history in this respect is that the Holy Prophet (sallallahu alayhi wa sallam) himself would instruct the scribe or scribes on each occasion concerning the sequence of insertion in a particular chapter, verse, or series of verses accordingly. [60]

---

[57] Fathul Baari (Commentary on Sahih Bukhari by Allaamah ibn Hajr Asqalani)
[58] Fathul Baari (Commentary on Sahih Bukhari by Allaamah ibn Hajr Asqalani)
[59] Sunan Abu Daud
[60] Qur'anic Foundations & the Structure of Muslim Society

"He (i.e. God's Messenger) used to instruct (the Scribes) to place such and such verses in the chapter where such and such had been stated." In this way did ***all the chapters of the Holy Qur'an*** *come into existence under the Holy Prophet's instruction and under Divine Guidance as communicated to him continuously."*[61]

This narration fortifies the view for all time that every the chapters of the Qur'an has been placed by the instruction of the Prophet (sallallahu alayhi wa sallam).

Point of Interest: Ibn Hazm, the versatile Islamic scholar of the fifth century of the Hijri era mentions:

"He who says that the arrangement of the verses and the chapters (of the Qur'an) are not Divine through His Prophet, such a person is ignorant and a fabricator. Had the people arranged (the verses and the chapters) themselves, they could not have avoided one of the (following) three methods (of arrangement):

1) Either according to the order of revelation;

2) Or, they would have given priority to the longer chapters, placing the shorter ones after them:

3) Or, vice versa (i.e., from shorter to longer chapters). But because that is not the case, it (the present arrangement) is certainly through the Prophet's (sallallahu alayhi wa sallam) own instruction which could not have clashed with the Divine Order. (In fact) no alternative remains except this."[62]

The abovementioned statement explains the use of *reason* in order to understand the current sequential order of the Surahs. The Qur'an -as it is today- does not follow any particular style of arrangement. That alone is proof of the Divine Wisdom as at work.

---

[61] Jaami'ut Tirmizhi. Also see Majma'uz Zawaaid, Al-Itqaan, and the Musnad of Imaam Ahmad

[62] Kitaabul Fasl by Ibn Hazm, The Qur'anic Foundations & Structure of Muslim Society Vol.1 by Dr.Fazlur Rahmaan Ansari (rahimahollah)

Imaam Haakim (rahimahollah) has recorded the testimony of no less an authority than Zayd ibn Thabit (radhiyallahu anhu), under the heading of "Compilation of the Qur'an during the time of God's Messenger"

"He said: *'We (the Scribes) used to compile the Qur'an from the (records of revelations made on) pieces (of paper or of parchment).'*"[63]

The above narration proves that the companions did write down the verses of the Qur'an, but not into a single unified copy.

Leaves of paper can be stitched together to form a book. Similarly, uniform pieces of parchment can be used for making a book. Hence, whether the Arabs of those days used parchment made of the tanned thin membranous layer of animal skin, or paper made of rags or reeds, is immaterial; because, although in their texture, paper and parchment are different materials, they are similar in respect of their function.[64]

We know that Papyrus, manufactured from reed, was used in Egypt as early as 2500 B.C., while paper made from rags was used by the Chinese since the 2nd Century B.C. The existence of paper in Arabia, together with parchment, which was in use there since the 2nd century B.C., cannot be ruled out, as we find in the references to writing materials given, among others, in Imaam Jalaaluddin Suyuti's Al-Itqaan.[65]

"Abd al-Aziz ibn Rafi said: I and Shaddad ibn Ma'qil visited Ibn Abbas; then Shaddad questioned him: 'Did the Prophet bequeath anything?' He replied: 'No, except what is contained between the two boards ('i.e., the Qur'an)'. Then we visited Muhammad ibn al-Hanafiyyah and put the same question to him; then he too replied that

---

[63] Mustadhrak of Imaam Haakim

[64] The Qur'anic Foundations & Structure of Muslim Society Vol.1 by Dr.Fazlur Rahmaan Ansari (rahimahollah)

[65] The Qur'anic Foundations & Structure of Muslim Society Vol.1 by Dr.Fazlur Rahmaan Ansari (rahimahollah)

he (the Prophet) did not leave behind anything except what is contained between the two boards." [66]

Number of copies of the Qur'an in the Prophetic Era:

When we attend to the number of copies of the Qur'an that existed during the Holy Prophet's (peace be upon him) time and look into the statements contained in Bukhari, Muslim, Tah-zheebut tah-zheeb, Al-Istee'aab, Usud al-Ghaabbah, and Ibn Sa'd's Tabqaat, etc., we become sure of the existence of at least fifteen copies.[67]

The above statement of the erudite scholar proves that the Qur'an was written and preserved in writing during the prophetic era. It is important that the reader keeps in mind that whilst there were indeed copies existing at that time, these were personal copies made by certain companions. There is no definitive proof stating that these copies were unified or even codified in the manner we have today.

In the end, Allah Ta Aala knows best!

---

[66] Sahih Bukhari

[67] The Qur'anic Foundations & Structure of Muslim Society by Dr.Fazlur Rahmaan Ansari (rahimahollah)

Chapter Six

The Compilation of the Qur'an into a Single Manuscript

By the demise of Rasoolullah (sallallahu alayhi wa sallam) the entire Qur'an was completely written, but not into *one unified manuscript.* This begs us to ask the following question:

How is it that we have the Qur'an in a single unified manuscript today, when it was fragmented at the demise of Rasoolullah (sallallahu alayhi wa sallam)?

The answer to this question can be found in the following hadith:

Narrated by Zaid bin Thabit (radhiyallahu anhu): "Abu Bakr As-Siddiq sent for me when the people of Yamaamah had been killed, (I went to him) and found 'Umar bin Al-Khattab sitting with him. Abu Bakr then said (to me),

"Umar has come to me and said: "Casualties were heavy among the Qurra[68] of the Qur'an (i.e. those who knew the Quran by heart) on the day of the Battle of Yamaamah, and I am afraid that more heavy casualties may take place among the Qurra' on other battlefields, whereby *a large part of the Qur'an may be lost.* Therefore I (Umar) suggest that you (Abu Bakr) order the Qur'an to be collected." I (Zaid bin Thaabit) said to 'Umar, "*How can you do something which Allah's Apostle did not do?*"[69] 'Umar said, "By Allah, that is a *good project.*"

---

[68]Qurra' plural of Qari. Refers to one who has memorized the Qur'an, and is a master in the theoretical and practical laws of recitation.

[69] Bid'ah - Linguistically, an action which is initiated without prior precedence is deemed a Bid'ah or innovation. Though, it must be noted that the Prophet (sallallahu alayhi wa sallam) not performing a particular action does not necessarily deem that action forbidden. If so, then in this instance, the Qur'an was not compiled by the Prophet (peace be upon him), hence Abu Bakr's dilemma at the onset. Once Sayyidona Umar (may Allah be pleased with them both) explained the wisdom, necessity, and overall importance of the project, it was accepted by the Caliph. The scholars have opined from this incident that not all innovations are evil, because if that were true, then the Qur'an which we hold in our hands may be deemed as an evil innovation (Ma'aazhallah). Allamah Ibn Hajr (Rahimahollah) has categorized innovations in five groups under the commentary of Bukhari under the subject of Taraaweeh in his masterpiece, Fathul Baari. Other erudite scholars

Umar kept on urging me to accept his proposal till Allah opened my chest (towards understanding it) and I began to realize the good in the idea which Umar had realized." Then Abu Bakr said (to me). 'You are a wise young man and we do not have any suspicion about you, and you used to write the Divine Inspiration for Allah's Apostle. So you should search for (the fragmentary scripts of) the Qur'an and collect it in one book)." *By Allah, if they had ordered me to shift one of the mountains, it would not have been heavier for me than this ordering me to collect the Qur'an.* Then I said to Abu Bakr, "How will you do something which Allah's Apostle did not do?" Abu Bakr replied, "By Allah, it is a good project." Abu Bakr kept on urging me to accept his idea until Allah opened my chest for what He had opened the chests of Abu Bakr and Umar. So I started looking for the Qur'an and collecting it from (what was written on) palmed stalks, thin white stones and also from the men who knew it by heart, till I found the last Verse of Surat At-Tauba (Repentance) with Abu Khuzaymah Al-Ansari, and I did not find it with anybody other than him. The Verse is: 'Verily there has come unto you an Apostle (Muhammad) from amongst yourselves. It grieves him that you should receive any injury or difficulty... (Till the end of Surah-At-Tauba) (9.128-129) Then the complete manuscripts (copy) of the Qur'an remained with Abu Bakr till he passed away, then with Umar till the end of his life, and then with Hafsa, the daughter of 'Umar.[70]

The above incident occurred during the reign of Hadhrath Abu Bakr (radhiyallahu anhu) as Caliph. After the Battle of Yamaamah[71]. Hadhrath Umar (radhiyallahu anhu) identified a problem (that many of the Huffazh[72] were martyred and if it continued in this manner,

---

viz. Al-Izz bin Abdis Salaam, Ibn Rajab Humbali (rahimahomallah) categorized Bid'ah in to groups as well.

[70] Sahih Bukhari, Book 66, Chapter on the Compilation of the Qur'an

[71] The Battle of Yamaamah was fought during the Riddah Wars (Wars of Apostasy) against the false prophet, Musaylimah Al-Kazzhaab. It was a most gruesome battle. Many of the companions attained the status Martyrdom during this battle.

[72] Huffaazh Plural of Haafizh: refers to a person who has completed the memorization of the Qur'an. Many Muslims address the Haafizh as a 'Memorizer'. In reality, he acts as Protector of the Qur'an, ensuring it remains free from interference. Hence he is known as a Haafizh - Protector

then there would be no huffaazh remaining) which he felt would occur in the near future unless measures were taken to ensure the preservation of the Qur'an. This resulted in Hadhrath Abu Bakr (radhiyallahu anhu) giving the command for the Qur'an to be compiled into one manuscript.

The mission was spearheaded by Hazdhrath Zayd bin Thaabit (radhiyallahu anhu) as he was best suited for this task since he was one of the senior scribes of Rasoolullah (sallallahu alayhi wa sallam).

Precautionary measures taken to ensure authenticity

It is pivotal for the student of the Qur'an to understand the precautionary measures taken to ensure the authenticity of the Qur'an.

Failure to acknowledge this aspect by the general Muslim populace is the very reason why the atheists have risen up against Islam and placed the accusation of falsehood upon the Qur'an. If every Muslim was well-educated on the subject, then all doors for attacking the authenticity and validity of the Qur'an would have been sealed tightly.

The following narration explains the method employed those who were commissioned with the gargantuan task of collecting and compiling the Qur'an.

"Umar then stood up (publicly) and said, whosoever has with them any (portion) of the Qur'an from Rasoolullah (sallallahu alayhi wa sallam) should come forth with it and provide two witnesses for it."[73]

1. Anyone who had a *written* verse of the Qur'an with them from the era of the Prophet (sallallahu alayhi wa sallam) was to produce that verse.
2. Thereafter, two witnesses were required to prove that they heard that exact verse from the Prophet (sallallahu alayhi wa sallam).
3. Hadhrath Umar (radhiyallahu anhu) would verify the verse by what he had already memorized.

[73] Fathul Baari (Commentary on Sahih Bukhari by Allaamah ibn Hajr Asqalani)

4. Hadhrath Zayd bin Thaabit (radhiyallahu anhu) would then verify that verse with his own memorized verse.
5. Then only would Hadhrath Zayd bin Thaabit (radhiyallahu anhu) write that particular verse down in the manuscript that he was commanded to compile.

The above measures were taken prior to copying down any verse, or series of verses into the manuscript of Hadhrath Zayd bin Thaabit (radhiyallahu anhu) to ensure the highest level of authenticity. In a time when there was no electronic media to send bulk information at the touch of a button, Hadhrath Zayd bin Thaabit (radhiyallah uanhu) personally collected the verses with the necessary witnesses.

There is no other religion in the world which can boast such a rigorous method of collating and compiling religious text the way Islam has done so.

Whilst the Torah and the Bible were amended, the Qur'an remains as authentic as it was during the Prophetic era. The fact that the Jews have two religious books (Torah and Talmud) when they were sent only the former, and the Christians have too many different versions of the Bible, is further proof of the authenticity of the Qur'an.

The Qur'an is today, as it was revealed and taught by Prophet Muhammad (sallallahu alayhi wa sallam) without any alteration and tampering.

Chapter Seven

The Compilation of Sayyidona Uthmaan ﷺ

Muslims universally recognize Hadhrath Uthmaan (radhiyallahu anhu) with the title of 'Jaami-ul-Qur'an' or compiler of the Qur'an. The previous chapter on the compilation of the Qur'an has declared from authentic sources that it was not Hadhrath Uthmaan, but Hadhtrath Abu Bakr (may Allah be pleased with them both) who ordered the compilation of the Qur'an into a single manuscript. This causes the following question to surface:

How did Hadhrath Uthmaan (radhiyallahu anhu) attain the title of "Jaami-ul-Qur'an" when he was not involved in the compilation?

The answer to this question is located in the following incident which occurred during the caliphate of Sayyidona Uthmaan (radhiyallahu anhu):

Narrated by Hadhrath Anas bin Malik (radhiyallahu anhu): "Hudhayfah bin Al-Yaman came to Uthman at the time when the people of Shaam[74] and the people of Iraq were waging war to conquer Armenia and Azerbaijan. Hudhayfah was afraid of their (the people of Sham and Iraq) differences in the recitation of the Qur'an, so he said to Uthmaan, "O chief of the Believers! Save this nation before they differ about the Book (Quran) as the Jews and the Christians did before." So Uthman sent a message to Hafsah saying, "Send us the manuscripts of the Qur'an so that we may compile the Qur'anic materials in perfect copies and return the manuscripts to you." Hafsah sent it to Uthman who then ordered Zayd bin Thaabit, 'Abdullah bin Az-Zubair, Saeed bin Al-Aas and 'Abdur Rahman bin Haarith bin Hishaam to rewrite the manuscripts in perfect copies. Uthman said to the three Quraishi men, "In case you disagree with Zaid bin Thabit on any point in the Qur'an, then write it in the dialect of Quraish as the Qur'an was revealed in their tongue." They did so, and when they had written many copies, Uthman returned the original manuscripts to Hafsah. He sent to every Muslim province one copy of what they had copied, and ordered that all the other Qur'anic

[74]Shaam – Greater Syria encompassing the Eastern Mediterranean and Western Mesopotamia at the peak glory of the Arab Muslim civilization. Ash-Shaam consisted of Palestine, Jordan, Lebanon, Damascus etc.

materials, whether written in fragmentary manuscripts or whole copies, be burnt. Zayd bin Thabit added, "A Verse from Surah Ahzaab was missed by me when we copied the Qur'an and I used to hear Allah's Apostle reciting it. So we searched for it and found it with Khuzaymah bin Thaabit Al-Ansari. (That Verse was): 'Among the Believers are men who have been true in their covenant with Allah.' (33.23) [75]

There are numerous questions which arise from the above text which need to be answered in order to fully understand the decision and action of Hadhrath Uthmaan (radhiyallahu anhu) as cited in this narration.

1. Why were the Muslims reciting the Qur'an differently?
2. Why did Hadhrath Uthmaan (may Allah be pleased with him) order the Qur'an to be written in the Qurayshi dialect?
3. Why was the order given to burn the pre-existing copies?
4. Why was Chapter 33 verse 33 with nobody else except Hadhrath Khuzaymah (Radhiyallahu Anhu)?

Question One: Why were the Muslims reciting the Qur'an differently?

To gain any sort of understanding with regards to why the Muslims were reciting the Qur'an with such andialectical differences during the reign of Hadhrath Uthmaan (radhiyallahu anhu), we must progress to understand a very complex hadith. The narration is as follows:

The Beloved Messenger (peace be upon him) stated,

*"The Qur'an was revealed upon **seven ahrof (letters)**. Recite from them that which is easy for you."* [76]

The scholars of hadith have mentioned well over thirty different interpretations of the above narration. The complexity of this hadith is

[75] Sahih Bukhari, Book of Virtues of the Qur'an.
[76] Sahih Bukhari, Book 61, Virtues of the Qur'an.

apparent based on the amount of differing viewpoints or opinions. Out of the thirty five opinions, two are the more favored views.

a) The seven letters mentioned in this narration is in reference to the seven different styles of Qiraa'ah (recitation). If this opinion is taken, then the hadith would now be interpreted as, "recite from the seven different styles of recitation which is easiest for you"

b) The number seven here is not necessarily a maximum amount, but is there to show plurality. The aim of the hadith is to give the reader the option to select that which is easy. The Qur'an was revealed upon the language of the Quraysh. Since many tribes all over the Arab peninsula differed in dialect, the hadith clarifies that *those who differed in dialect could substitute one word with another word as long as the substituted word did not alter the meaning or interpretation of the original word it replaced.* An example of how a same ethnic group or citizens of a same country can differ in the utilization of words, yet still refer to the same meaning, can be taken from my homeland, South Africa. In Johannesburg and other places, every driver calls the machine which controls the traffic flow a "Traffic Light". However, in Durban a traffic light is identified with the word "Robot". Both groups of people from the same country utilize two totally different words to describe the exact object (a traffic light). Likewise, both groups of people recognize the word used by the opposite group. Meaning that a person from Johannesburg is well aware that whist the words 'Traffic Light' is utilized in his area, he is equally aware that a traffic light is known as a 'robot' in Durban, and vice-versa. Similarly, based on the interpretation of that hadith, a word could be replaced by another word in Arabic which gave off the same meaning as the original word, even though there was a dialectic difference.

Now that we have gained some clarity, let us progress to understand the actual account of the incident witnessed by Hadhrath Huzhayfah (radhiyallahu anhu) before answering the remaining questions.

"At a time when the Muslims were waging war against Armenia and Azerbaijan, Hadhrath Huzhayfah (radhiyallahu anhu) noticed that the Muslims were arguing on the battlefront with regards to their

recitation. He decided to bring it to the attention of the Caliph. He saw that the people of Shaam were reciting the Qur'an according to the recitation of Ubayy bin Ka'b whilst the people of Iraq were reciting according to the recitation of Abdullah ibn Mas'ood. Another narration mentions that one person would recite according to Abdullah ibn Mas'ood whilst another man would recite according to the recitation of Abu Moosa Al-Ash'ari. Each man would say that the recitation of his teacher was better. In this way, they disbelieved in each other's recitation. Thereafter Hadhrath Huzhayfah intervened. He began by praising Allah and then said, "You have begun to differ (in the book of Allah) like those before you (Jews and Christians) and I intend bringing the matter to the attention of the Ameer. The verse which they argued on was,

"And complete the Hajj and Umrah for Allah"[77] *(This is what we what recorded today)*

The other group would recite it as, "And complete the Hajj and Umrah for the house of Allah"[78]

Whilst the dialects were somewhat dissimilar, the meaning remained unchanged. Hadhrath Huzhayfah (radhiyallahu anhu) identified this as a massive problem for the future generations unless it was resolved immediately.

Another important factor which we cannot ignore is that from the demise of Rasoolullah (sallallahu alayhi wa sallam) till the reign of Hadhrath Uthmaan (radhiyallahu anhu), Islam began to spread across the Arab peninsula, and the world like wild fire. The new Muslims were not generally Arabic speaking people, thus were unaware of these narrations and recited the Qur'an in the manner they were taught. It was only after Hadrhath Uthmaan (radhiyallahu anhu) acted, that the people now understood the reasoning behind the order to unify the recitation in one manuscript.

Question Two: Why did Hadhrath Uthmaan (may Allah be pleased with him) order the Qur'an to be written in the Qurayshi dialect?

---

[77] Surah Baqarah, 2:196

[78] Fathul Baari (Commentary on Sahih Bukhari by Ibn Hajr Asqalani)

Geographers have divided the then Arabia into 8 areas. Hijaz, Yemen, Hadhramawt, Mahra, Amman, Bahrain, Najd and Ahqaaf. Each of these areas was inhabited by various tribes who differed in dialect. Since the Qur'an was revealed directly to Rasoolullah (sallallahu alayhi was sallam) and he was of the Quraysh clan, it is only logical to deduce that the Qur'an was revealed primarily in the dialect of the Quraysh. Since Hadhrath Zayd Bin Thaabit (radhiyallahu anhu) was of the Ansaar, Sayydona Uthmaan (radhiyallahu anhu) preferred the usage of three *Qurayshi* companions (Abdullah bin Az-Zubair, Saeed bin Al-Aas and 'Abdur Rahman bin Harith bin Hisham) as this would ensure its replication in the Qurayshi dialect.

Question Three: Why was the order given to burn the pre-existing copies?

The main reason for Hadrath Uthmaan (radhiyallahu anhu) giving the command for the existing copies to be burned was due to fear of the future generations discovering the different dialects and creating further confusion. By giving the order to burn the existing copies, he safeguarded this Ummah from falling into confusion in the way we see the Jews[79] and Christians[80] fighting over which of their holy books are greater.

There are many today who harbor some hatred against Sayyidona Uthmaan (radhiyallahu anhu). These people mention the incident of the burning as a means to discredit and dishonor Sayyidona Uthmaan (radhiyallahu anhu). This is not the mannerism of the Ahlus Sunnah Wal Jama'ah. Our response to such ill found criticism is:

Hadhrath Ali (radhiyallahu anhu) said, "Speak not of Uthmaan in the matter of burning the books, but goodness."[81]

After copying the manuscript which was originally ordered by Sayyidona Abu Bakr (radhiyallahu anhu), Hadhrath Uthmaan

---

[79]The orthodox Jews who follow the Torah disagree with the modern Zionist Jews who follow the Talmud and vice-versa.

[80]The Christians have far too many denominations and various different Bibles. Each one claiming that their Bible is the correct one.

[81] Fathul Baari (Commentary on Sahih Bukhari by Ibn Hajr Asqalani)

(radhiyallahu anhu) sent the copies of the unified version (in recitation) to the seven Muslim states of Makkah, Madinah, Shaam, Yemen, Bahrain, Basrah and Kufah. They were then copied and distributed amongst the people who were now unified in their recitation of the Qur'an.

Question Four: Why is it that nobody except Hadhrath Khuzaymah had verse (33:23)?

This question is one that has the hands of the atheists rubbing together in anticipation. They assume that the point mentioned in the narration is indicative that there weren't any Huffaazh at the time. If there were any, then why would Hadhrath Zayd Bin Thaabit (radhiyallahu anhu) find it only with Hadhrath Khuzaymah (radhiyallahu anhu)? And if Khuzaymah was the only one who had the verse with him, it would bring down the concept of the precautionary measures taken to ensure authenticity (as articulated previous chapters) because how would he be able to produce a witness when he was the only one who the verse was found with?

To understand this, we must first come to terms with something absolutely astounding about Hadhrath Khuzaymah (radhiyallahu anhu). The narration is as follows:

"The Prophet bought a horse from a Bedouin. The Prophet took him (the Bedouin) to pay him the price of his horse. The Apostle of Allah walked quickly and the Bedouin walked slowly. The people stopped the Bedouin and began to bargain with him for the horse as they did not know that the Prophet had bought it. The Bedouin called the Apostle of Allah saying: If you want this horse, (then buy it), otherwise I shall sell it. The Prophet stopped when he heard the call of the Bedouin, and said: Have I not bought it from you? (Do we not have a verbal agreement?). The Bedouin said: I swear by Allah, I have not sold it to you. The Prophet said: Yes, I have bought it from you. The Bedouin began to say: Bring a witness. Khuzaymah bin Thaabit then said: I bear witness that you have bought it. The Prophet turned to Khuzaymah and said: On what (grounds) do you bear witness? He said: By considering you the trustworthy Apostle of

Allah." The Prophet then made the witness status of Khuzaymah equivalent to *the testimony of two people.* [82]

Nobody at the time could have perceived the wisdom of the Beloved Messenger (peace be upon him) for giving Hadhrath Khuzaymah (radhiyallahu anhu) this unique distinction of holding the equivalent of two testimonies. It only became apparent when the Qur'an was being collected by Hadhrath Zayd bin Thaabit (radhiyallahu anhu) that this cause for two testimonies was activated as a precautionary measure in collecting the verses of the Qur'an. To answer the question as to what was meant by the statement of Hadhrath Zayd bin Thaabit (radhiyallahhu anhu), "and I did not find it with anybody other than him (Khuzaymah)", is that he did not find it *"written"* with anyone else besides him.[83]

The view of Ibn Hajr (Rahimahollah) is enough to close the claim of the atheists (who objected that if this one verse was found only in the possession of one person, then it is likely that the concept of preservation of the Qur'an by way of memorization is not without fault) as it now evident that the verse in question was very well known, and memorized by many, but was found only in written form by Hadhrath Khuzaymah (radhiyallahu anhu).

Bearing in mind the protocols and measures taken to ensure the highest levels of authenticity, accepting this verse from Hadhrath Khuzaymah (radhiyallahu anhu) would not be possible as the previous chapter explained that for one verse, or series of verses revealed, a minimum of five people (a person who had with him a verse, two witnesses to that verse, Sayyidona Umar would then verify, and lastly, Hadhrath Zayd bin Thaabit radhiyallahu anhuma) were required in order to approve the authenticity of a verse.

Since this collection procedure of the Qur'an was so thorough, how would they accept this verse from Hadhrath Khuzaymah (radhiyallahu anhu)? In this case, Hadhrath Khuzaymah (radhiyallahu anhu) is uniquely positioned as he represents not one testimony, but

---

[82] Musnad Imaam Abu Haneefa with reference to Sunan Abu Dawood
[83] Fathul Baari (Commentary on Sahih Bukhari by Allaamah ibn Hajr Asqalani)

two testimonies. The other two being Hadhrath Omar and Zayd bin Thaabit (radhiyallahu anhuma) which gives us a total of four testimonies. So where is the fifth person?

The answer to that can be found in the following excerpt from the work of Imaam Jalaaluddeen As-Suyuti (rahimahollah)

"When Khuzaymah testified to the verses (last two of Surah Taubah) Uthmaan bin Affaan said, 'I testify that these two are from Allah". [84]

Thus, Sayyidona Uthmaan (radhiyallahu anhu) was the fifth person in the compilation process. In this manner the five mandatory people involved in the compilation of any verse or series of verse was fulfilled.

Once again, the wisdom of the Prophet (sallallahu alayhi wa sallam) as being a true Messenger of Allah Ta Aala is evident. If Hadhrath Khuzaymah (radhiyallahu anhu) was not bestowed with the unique quality of possessing the equivalent of two testimonies, then this beautiful verse of the Qur'an might have been the cause of further inquiry into the authenticity of the Qur'an. Every single verse of the Qur'an has been protected, transmitted, recorded, and compiled today, as it was in the Prophetic era.

- Historians have credited the placing of 'signs' in the Qur'an (for the benefit of non-Arabic speaking people) to Abul Aswad Ad-Duali (may Allah be pleased with him) [85]

This concludes the topic on the History and Compilation of the Qur'an. It is indeed to this day, free from any form of alteration. It is the only religious text in the world that can boast such levels of authenticity. Indeed the promise of Allah Ta Aala is a true promise.

---

[84] Tafseer Durrol Manthoor by Imaam Jalaaluddeen As-Suyuti with reference to "Al-Mus-haf' by Ibn Abi Dawood

[85] Siyaru A'laamin Nobala

Chapter Eight

The Qur'an as a Linguistic Miracle

Linguistically, the word miracle refers to an effect or extraordinary event in the physical world that surpasses all known human or natural powers and is ascribed to a supernatural cause.

The Qur'an has indeed articulated numerous miracles. Many people assume that a miracle is only something which is law-defying and jaw-dropping. Sometimes, a miracle may just be a statement which explains a concept, which, if understood, may leave a person just as mesmerized as if he/she has actually witnessed a miracle manifest before their very eyes.

This chapter aims to highlight the linguistic miracles located in the Qur'an. The objective is to reveal to the reader that on the linguistics of the Qur'an alone, one may attest to its authenticity, for no man would possess the ability to forge something as profoundly accurate as the Qur'an.

It is the belief of this writer that every single verse of the Qur'an contains an encrypted message which will only come to light as humankind progresses to 'discover' the many hidden marvels which God has left for us to discover onthis sojourn. On the subject of the linguistic miracles alone, there are far too many to include. Hence I will mention only a few for the benefit of the reader.

Linguistic Miracle One: The Challenge that has stood the test of time

It is no secret that whilst the Arabs of the period of ignorance were indeed barbaric, they displayed a tremendous amount of pride and eloquence in the Arabic language. Poets were revered and rewarded for their couplets in praise of their tribesmen, or in ridicule of their foes. The Qur'an challenged these most eloquent Arab poets of the time to produce a chapter like that of the Qur'an if they could.

وَإِن كُنتُمْ فِي رَيْبٍ مِّمَّا نَزَّلْنَا عَلَىٰ عَبْدِنَا فَأْتُوا بِسُورَةٍ مِّن مِّثْلِهِ وَادْعُوا شُهَدَاءَكُم مِّن دُونِ اللَّهِ إِن كُنتُمْ صَادِقِينَ

"And if you are in doubt as to what We have revealed (from time to time) to Our servant, then produce a Surah (Chapter) like (it), and call your witnesses (if there are any) besides God, if you are true"[86]

Some 1400 years later, and the challenge has not been met. That alone should suffice as proof of the inimitability of the Qur'an. To ensure that the rest of humankind do not make the excuse of being foreign to the Arabic language as the reason why they have been unable to meet the challenge, Allah Ta Aala broadened the spectrum of the challenge and further stated,

قُل لَّئِنِ اجْتَمَعَتِ الْإِنسُ وَالْجِنُّ عَلَىٰ أَن يَأْتُوا بِمِثْلِ هَٰذَا الْقُرْآنِ لَا يَأْتُونَ بِمِثْلِهِ وَلَوْ كَانَ بَعْضُهُمْ لِبَعْضٍ ظَهِيرًا

"Say, if the whole of mankind and jinns were to gather to produce the like of this Qur'an, they could not produce the like thereof, even if they backed up each other with help and support."[87]

The challenge in verse one was made specifically to the Arab people. The above verse now challenges the entire human race and jinn kind to produce another Qur'an. This could imply that since every race within humanity did not speak Arabic, that the challenge is now open to every known language. Then too, there has been no response from the religions of the world to meet this challenge of the Qur'an.

No other religious book has ever been so bold. We now understand the reason that this bold challenge was heard from The Prophet Muhammad's (sallallahu alayhi wa sallam) blessed lips. He received this message from his Lord! Hence it could not have been concocted, for indeed, God is free from any and all imperfection.

Since this challenge has not been met, the question which the Qur'an indirectly asks to this day, is, 'Who is he that can challenge God?'

---

[86] Surah Baqarah, 2:23
[87] Surah Al-Israa 17:88

Since God has no equal in every regard, it would follow that his Kalaam (Al-Qur'an) have no equal as well! Allahu Akbar!

Linguistic Miracle Two: The Fate of Abu Lahab is Sealed!

It is well documented that Abu Lahab was amongst the most ardent of rivals of Islam. The hatred which he possessed for Islam and the Muslims may be seen from the following narrations:

Narrated by Hadhrath Abdullah Ibn Abbas (radhiyallahu anhuma) with several chains of transmitters that when the Holy Prophet (peace be upon him) was commanded to proclaim the message of Islam openly (as he was instructed in the Qur'an to warn first of all his nearest kinsmen of the punishment of God) he ascended Mount Safa one morning and called out aloud: "Ya sabaahah" (O, the calamity of the morning!). This alarm in Arabia was raised by a person who noticed early at dawn an enemy tribe advancing against his tribe. When the Holy Messenger (peace and blessings be upon him) made this call, the people inquired as to who had made the call. They were told that it was Muhammad (peace and blessings be upon him). The clans of the Quraysh rushed out. Whoever was able to attend did so, and whoever was unable sent forth a representative. When the people had assembled, the Holy Messenger (peace be and blessings upon him) began calling out each clan by name, viz. "O Bani Hashim, O Bani Abdul Muttalib, O Bani Fihr, O Bani so and so" and said: "If I were to tell you that behind the hill there was an enemy host ready to fall upon you, would you believe me?" *The people responded in one voice saying that they had never experienced a lie from him.* The Holy Prophet (peace and blessings be upon him) said: "Then I warn you that you are heading for a torment." Thereupon, before anyone else could speak, *Abu Lahab*, the Holy Prophet's uncle, said: *"May you perish*! Did you summon us for this?" Another tradition adds that he picked up a stone to throw at the Holy Prophet (peace and blessings be upon him)[88]

According to Ibn Zaid (Radhiyallahu anhu), one day Abu Lahab asked the Holy Prophet (peace be upon him): "If I were to accept

[88]Sahih Bukhari, Sahih Muslim, Tirmizhi, Musnad of Imaam Ahmad, Ibn Jarir, as well as numerous other sources.

your religion, what would I get (in return)?" The Holy Prophet replied: "You would get what the other believers would get." He then replied: "Is there no preference or distinction for me?" The Holy Prophet (peace be upon him) replied: "What else do you want?" Thereupon he said: *"May this religion perish* in which I and all other people should be equal and alike!"[89]

The enmity and hatred of Abu Lahab is evident. After these statements made by Abu Lahab, Allah Ta Aala revealed the following chapter which is named after him:

> *"Perished were the hands of Abu Lahab and he was doomed to utter failure. His wealth and whatever he earned did not avail him anything. Certainly he shall be cast into a blazing Fire. And his wife, too, the bearer of slander. Round her neck will be a rope of palm-fibre."*[90]

How is this verse miraculous? On the onset, it seems quite straight forward. Abu Lahab insults Islam and its Messenger (sallallahu alayhi wa sallam). In return, God Almighty defends the integrity of His Messenger and His chosen religion revealing verses against Abu Lahab. Though there is seemingly nothing miraculous about this at all. As ordinary as it may seem so, this is indeed a miracle of miracles which only proves the validity of the message located within the Qur'an.

The miracle of Surah Lahab may only be understood, once we realize that these verses *were revealed during the lifetime of Abu Lahab*. The Qur'an declared (whilst he was still alive) that he would perish and is condemned to the hellfire for his conduct. This is where the miracle comes to light.

Abu Lahab was given two choices here:

1. Accept Islam. Had he embraced Islam, then his heart's desire (of destroying the foundations of Islam) would have been fulfilled, as his acceptance of Islam would have single handedly brought

---

[89] Ibn Jarir

[90] Surah Lahab, 111:1-5

down the religion. Had he accepted, then the Qur'an would have been wrong because it had already publicly *declared* that Abu Lahab is in the hellfire! (meaning that he will not accept Islam).

2. Remain on his stance. By his rejection of Islam, he would be doomed to hell and the Qur'an would be correct!

History bears witness that Abu Lahab did not accept Islam even though he had the most opportune moment to bring down its foundations. From the moment Islam was publicly announced, Abu Lahab dedicated his life to defame Islam and its final Prophet. Allah Ta Aala presented him with the opportunity to prove that the Qur'an was false as this was his daily claim. The only requirement to fulfill his heartfelt desire was to declare, 'There is none worthy of worship but Allah, and Muhammad is His Messenger'. The Muslims knew immediately that he would never accept Islam, because he *was aforetime condemned to the fire*. This verse was a prophecy declaring the disbelief and the state of Abu Lahab at his inevitable end which only a true God could have known. Abu Lahab died as a disbeliever, as prophesized in the Glorious Qur'an.

The above verses which deal with Abu Lahab are indeed among the miracles of the Qur'an. It is also a means through which we may understand the Divine Decree and Will of Allah Ta Aala.

Linguistic Miracle Three: Accurate meanings

It is well established in the Qur'an, as well as via medical science that the 'heart' is located in the chest:

أَفَلَمْ يَسِيرُوا فِي الْأَرْضِ فَتَكُونَ لَهُمْ قُلُوبٌ يَعْقِلُونَ بِهَا أَوْ آذَانٌ يَسْمَعُونَ بِهَا ۖ فَإِنَّهَا لَا تَعْمَى الْأَبْصَارُ وَلَٰكِن تَعْمَى الْقُلُوبُ الَّتِي فِي الصُّدُورِ

"Do they not travel through the land, so that

their hearts (and minds) may thus learn wisdom and their ears may thus learn to hear? Truly it is not their eyes that are blind, but their ***hearts which are in their breasts.***"[91]

[91] Surah Hajj, 22:46

Once we establish that the Qur'an concurs with the norm of society, let us examine one verse in particular, which is a miracle of the linguistics of the Qur'an. The Qur'an explained concepts in such a manner, that it could be only from God. One such verse (of many) is as follows:

مَّا جَعَلَ اللَّهُ لِرَجُلٍ مِّن قَلْبَيْنِ فِي جَوْفِهِ

"Allah has not made for any man, two hearts within him (his body)..."[92]

For the intellectually sound, the above verse may be viewed as 'illogical'. Shouldn't God have rather said that he created 'man' with one heart located in his 'chest'? In order to understand the miracle of the linguistics of the Qur'an, one needs to focus on the key words, which are:

1. Man – رَجُل
2. Two hearts - قَلْبَيْنِ
3. him Inside - جَوْفِه

Why did Allah Ta Aala mention the word 'rajol' which is specific to man, as in masculine? The atheist lobbies mockingly say that the Qur'an does not know that the human being has only one heart. It implies that a person may have more than one heart, which is absurd.

Even more astounding in this verse, is that Allah Ta Aala did not say,

'Allah has not made for any man two hearts within his *chest*'

Rather, He revealed the word, 'jawf' which means 'center, abdomen, and middle'. The Qur'an is directing us once again to reason. It begs us now to mirror this statement and ask the following question:

Does a women at any time have within her body (and not her chest in particular) two hearts?

The answer is, 'Yes! 'There is a particular time when a female has not one, but two hearts or even more than two hearts within her. When does this occur? When she is pregnant! The mother's heart is

[92] Surah Ahzaab, 33:4

in her chest, but the baby's heart is in another part of the body, namely the abdomen area.

Allah Ta Aala has displayed to us that even from a linguistic standpoint, this Qur'an is flawless. It has been revealed with such precision, that not a single word is disproportionate to the rational faculty. If either of the above two words were not revealed in those exact positions, the entire context would be nullified, and the verse itself would have been as good as a blank statement which offers nothing to the intellectually starved, nor any lesson to the Muslims in general.

When we recall that this Qur'an was verbally transmitted, it further elevates its status as being miraculous. The Beloved Prophet (Sallallahu alayhiwa sallam) having not written further substantiates these linguistic miracles. This could not be planned by a person. To be linguistically so precise is something unfound. It has to be the book of God!

Linguistic Miracle Four – Refusal to accept a biological father for Jesus (peace be upon him)

The Qur'an has dedicated a large number of verses to the stories of the Israelites. Of the stories of the Israelites, the story of Moses (peace be upon him) is by far, the most well documented. The Qur'an has also discussed at length, the story of Jesus (peace be upon him).

Regarding Prophet Jesus (peace be upon him), the Qur'anic stance is that he was a Noble Messenger of God, and His servant. The Qur'an has detailed his miraculous birth as being born without the means of male intervention.

The Qur'an teaches us that people or nations are known by their 'fathers'. Hence the Qur'an declares:

يَا بَنِي آدَمَ لَا يَفْتِنَنَّكُمُ الشَّيْطَانُ

'O Sons of Adam! Let not Satan seduce you[93]

[93]Surah A'raaf 7:27

Here, humankind is recognized by the father. This has always been the Qur'anic methodology of addressing a people. Even the Israelites themselves take recognition from the 'father' of their nation, Israel (Jacob aka Ya'qoob alayhis salaam). In the modern age, it is the name of the father that carries with the child.

In order to appreciate this linguistic miracle, it is essential for the reader to recollect the Qur'anic stance in relation to Moses (peace be upon him). He was of Jewish ethnicity via a father (who was of the Israelites), whilst Jesus (peace be upon him) was born miraculously without male intervention. With that in mind, let us progress to analyze the manner in which these two Prophets (peace be upon them both) addressed their nation:

The two verses discussing this aspect are located in Surah As-Saff consecutively.

Regarding Moses (peace be upon him)

وَإِذْ قَالَ مُوسَىٰ لِقَوْمِهِ يَا قَوْمِ

"And when Moses said to his people, 'O My People... "[94]

Moses addresses his people by proclaiming, *'O My people'*. The Qur'an here acknowledges Moses (peace be upon him) as being born of Jewish ethnicity. There is no disagreement on the basis of his ethnic background from either of the Jews, Christians or Muslims.

The very next verse discusses the manner in which Jesus (peace be upon him) addressed the Israelites.

وَإِذْ قَالَ عِيسَى ابْنُ مَرْيَمَ يَا بَنِي إِسْرَائِيلَ إِنِّي رَسُولُ اللَّهِ إِلَيْكُم

"And when Jesus said, 'O Children of Israel! I am a Messenger unto you... "[95]

In this instance, unlike Moses who addressed the Israelites as his own, Jesus (peace be upon them both) addressed the Israelites as *The*

[94] Surah Saff, 61:5
[95] Surah Saff, 61:6

Sons of Israel' and not as *'My people'*. In the Qur'an, Jesus (peace be upon him) never once address the Israelites as his people.

This is profound indeed. The Qur'an has been revealed with such precision, that it always considers its own stance on a particular subject. It refuses to accept a 'father' for Jesus (peace be upon him) because it had already declared that he was born without a father. Had the Qur'an utilized the exact words for Jesus as it did with Moses (peace be upon them both), then the atheists and critics alike would have objected that the Qur'an is not authentic as it claims, because it declared the miracle birth of Jesus (peace be upon him) on one hand, and on the other hand, Jesus (peace be upon him) addresses the Israelites as 'his people'.

By explaining the manner in which Jesus (peace be upon him) addressed the Israelites, Allah Ta Aala safeguarded the Qur'an from criticism, and at the same juncture, displayed yet another linguistic marvel in this Book, full of Wisdom!

Linguistic Miracle Five – Qur'anic Palindromes[96]

Palindromes are not regarded as miraculous in general. They are just words or sentences which give off the same meaning whether you read them forward or backward.

So how can a palindrome be deemed a linguistic miracle in the Qur'an if it isn't miraculous in general? Almost all of the existing palindromes are just senseless statements, or do not possess any significant meaning. For example, 'Madam, I'm Adam', or 'Poor Dan is a droop'. Although they may be read back to front, there isn't a significant message; hence it is regarded as quite normal.

The Qur'an however, was sent to educate humankind about their Creator, and the manner in which He is to be praised. Hence the very first verse of the Surah Faatihah (1:1) reads:

الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ

[96] Palindromes refer to words, sentences, numbers etc. which reads the same backward to forward. Example: racecar.

"All Praise is due to Allah, Lord of the Universe"

This is the mission of the Qur'an. With this in mind, we analyze another verse of the Qur'an which commands us to magnify our Creator.

وَرَبَّكَ فَكَبِّرْ

"And magnify your Lord"[97]

The letter و in the Arabic language usually means, 'And' or is similar to a capital letter, which if changed to lower case, does not affect the meaning. If we are to focus on the actual context and command of the verse, which reads, '*magnify your Lord*', and break those letters up individually, we get:

ر-ب-ك-ف-ك-ب-ر

If we read the above from right to left, or left to right, it reads the same. This is a palindrome. What makes this palindrome a linguistic miracle of the Qur'an, is that it is actually a core teaching of the Book. It is not a meaningless sentence. It is in relation to an aspect of the religion which Muslims partake in on a daily basis during the daily five times prayer when they proclaim, "Allahu Akbar" (Allah is the Greatest). This is the magnifying of the Lord which the Qur'an commands.

Many critics might write this off as a once-off, or a fluke. Surely the Qur'an could not produce another such palindrome which is directly within the context of a statement?

Linguistic Miracle Six – Precise Palindrome

The previous linguistic miracle explained the concept of a palindrome, and how the palindromes located in the Qur'an are

[97] Surah Mudathir, 74:3

miraculous because they are meaningful according to the Islamic ideals.

The skeptics say that this (previously discussed palindrome) is a fluke. We remind all Muslims and non-Muslims to revisit the opening verse of Surah Baqarah (2:2) which reads:

ذَٰلِكَ الْكِتَابُ لَا رَيْبَ فِيهِ هُدًى لِّلْمُتَّقِينَ

"This is the Scripture whereof there is no doubt, guidance unto those who ward off (evil)"

This opening statement of the Qur'an tells us that there are no coincidences in the Book of Allah Ta Aala. Every aspect mentioned in the Glorious Qur'an is to be internalized with absolute certainty.

Discussing the movement of heavenly bodies, the Holy Qur'an explains:

لَا الشَّمْسُ يَنبَغِي لَهَا أَن تُدْرِكَ الْقَمَرَ وَلَا اللَّيْلُ سَابِقُ النَّهَارِ ۚ وَكُلٌّ فِي فَلَكٍ يَسْبَحُونَ

"It is not permitted to the Sun to catch up the Moon, nor can the Night outstrip the Day: Each (just) swims along in (its own) orbit"[98]

Yet again, the Qur'an directs us to reason. It explained over 1400 years ago, the movement of the planets in orbit. Each one swimming/rotating in orbit. The words used to explain this rotating motion are:

كُلٌّ فِي فَلَكٍ

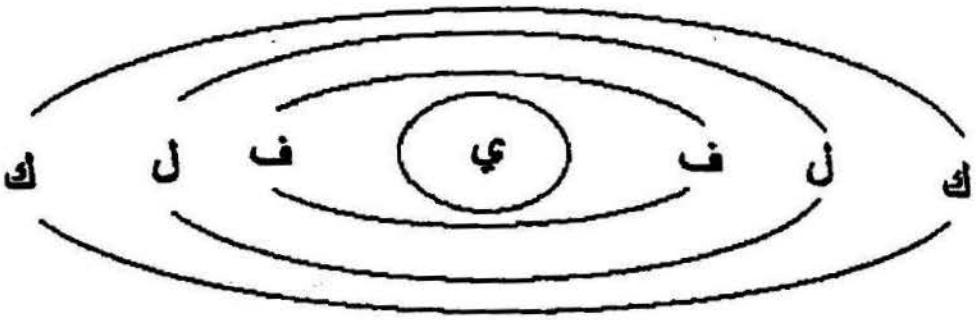
Once again, when we break them up individually, we get the following palindrome:

ك - ل - ف - ي - ف - ل - ك

Whether we recite them right to left, or left to right, the sentence remains the same. What makes it even more miraculous from a linguistic standpoint, is that the palindrome is absolutely within the context the verse, and the verses preceding it, and is not futile.

[98] Surah Yaaseen, 36:40

In an orbit, the trajectory of the planet must be traceable all the way back to its starting point. If it cannot be traced back to the point of commencement, then it will not have fulfilled the necessary requirements of being in an orbit. The below diagram ought to shed some light on the linguistic miracle of this verse.



What is even more amazing is that the letters are actually rotating around the letter ي which is the starting letter of the next word utilized in the verse, يَسْبَحُونَ, which actually denotes an 'orbit'.

How could a man in the middle of the desert explain the precise movements of planets in orbit with absolute precision, in just a few words? It could only be possible if the message was from God being sent to the chosen Prophet of God. This is indeed the book of Allah Ta Aala!

Conclusion: Every Prophet of God was sent to his people with a miracle. Those miracles were usually based upon the intellect of the time. When those Prophets (peace be upon them all) passed away, their miracles left with them. In the case of Rasoolullah (sallallahu alayhi wa sallam), he has left for us this miraculous Qur'an which will remain with us till the end of time itself. The Qur'an as a linguistic miracle has caused even the intellectually sound minds to

become humbled by its extraordinary methods of delivering a profound message in just a few words.

Chapter Nine

The Final Word

The creed of the Ahlus Sunnah Wal Jama'ah has always upheld that the Beloved Prophet Muhammad (sallallahu alayhi wa sallam) was sent as the final Messenger of Allah Ta Aala. The aspect of the finality of Prophethood ending with Rasoolullah (sallallahu alayhi wa sallam) is established and accepted by consensus of the Ulama of the Ahlus Sunnah. The Qur'an states with clarity:

مَّا كَانَ مُحَمَّدٌ أَبَا أَحَدٍ مِّن رِّجَالِكُمْ وَلَٰكِن رَّسُولَ اللَّهِ وَخَاتَمَ النَّبِيِّينَ ۗ وَكَانَ اللَّهُ بِكُلِّ شَيْءٍ عَلِيمًا

"Muhammad is not the father of any man among you, but he is the messenger of Allah and the Seal of the Prophets; and Allah is All-Knower of all things".[99]

The scholars are unanimous that the words *'Khaatamun Nabiyyeen'* here undoubtedly refers to Rasoolullah (sallallahu alayhi wa sallam) being the last and final Prophet of Allah Ta Aala. If the Prophet (sallallahu alayhi wa sallam) was not the final Messenger of Allah Ta Aala, then the following famous verse would be baseless:

الْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ وَأَتْمَمْتُ عَلَيْكُمْ نِعْمَتِي وَرَضِيتُ لَكُمُ الْإِسْلَامَ دِينًا

"...This day have I perfected your religion for you, completed my favor upon you, and have chosen for you Islam as your religion..."[100]

If the religion of Islam required another Prophet, then it could not have been perfected in the Prophetic era. Accepting another prophet after Rasoolullah (sallallahu alayhi wa sallam) would indeed render the above verse null and void. Furthermore, it would be deemed an intellectual impossibility to accept the 'message' viz. Qur'an to be final, yet reject the finality of the 'messenger'.

The books of hadith are filled with corroborating evidences which explicitly articulate the exact belief:

---

[99] Surah Ahzaab, 33:40
[100] Surah Maaidah, 5:3

Rasoolullah (sallallahu alayhi wa sallam) said to Sayyidona Ali (Radhiyallahu anhu),

"You are unto me, just as how Haaroon was to Moosa, but beware; there is *no Prophet after me*"[101]

Explaining the six unique qualities given only to him, Rasoolullah (sallallahu alayhi wa sallam) said, *'...And I was made the seal of Prophets'*[102]

There are numerous ahaadeeth[103] which echo the very same sentiments explicitly declaring that Rasoolullah (sallallahu alayhi wa sallam) is indeed the final messenger. The only doors which remain open are those of Khilaafah[104] and Wilaayah[105], though each varying in role and definition. It must be noted that both Khilaafah and Wilaayah can never be equated with Prophethood.

The erudite scholar, Imaam Tahaawi (rahimahollah states,

"Any claim to prophethood after him (Muhammad) is falsehood and deviation"[106]

---

[101] Sahih Bukhari, Sahih Muslim, Tirmizhi, Nasai, Mustadhrak Imaam Haakim, Bayhaqi, Ibn Habban, Musannaf Abdur Razzaaq.

[102] Sahih Muslim, Tirmizhi, Ibn Maajah, Musnad Imaam Ahmad

[103] Ahaadeeth – Plural of Hadith.

[104] Linguistically, a Caliph refers to a Successor, Deputy or Representative. Islamically, the Caliph refers to the person who rules the world of Islam in accordance to the Qur'an and Sunnah. It must be noted that the Ambiya (alayhimos salaam) are the only ones referred to as, "Khalifatullah" (the Caliphs of Allah Ta Aala). No state authority / spiritual guide can claim Islamic obedience to itself / himself except as a Representative of Rasoolullah (sallallahu alayhi wa sallam). This is evident from the manner in which the Khulafa Ar-Raashidoon were addressed. They were known as, 'Khaleefatu Rasoolillah. Imaam Fakhruddin Raazi (rahimahollah) said that a Caliph is he, who enforces the commands of Allah Ta Aala on earth.

[105] Wilaayah refers to the Islamic concept derived from the Qur'an and Sunnah which denotes a believer who has gained the closeness of Allah Ta Aala via his worship, piety, and unshakable belief in God

[106] Aqeedatut Tahaawiyyah

Imaam Tahaawi (rahimahollah) stipulates that since the Qur'an has established that the Beloved Prophet (sallallahu alayhi wa sallam) is indeed the final messenger, and the hadith further cements that view, then any claimant to prophethood after him, is indeed false.

It is quite astonishing to note, that there were many claimants to prophethood after Rasoolullah (sallallahu alayhi wa sallam). Though each one proclaimed prophethood, none of them were ever able to produce another book, chapter or even verse to rival that of the Qur'an. Hence, the inability to produce such a book is proof of the falsehood of these claimants and furthermore establishes the authenticity and inimitability of the Qur'an as the final book revealed by Allah Ta Aala to humankind.

Chapter Ten

Closing Comments

The previous nine chapters have been aimed to display to the reader, that the Qur'an is undoubtedly the word of God.

As far as authenticity is concerned, we have established that this Glorious Book remains to this day completely untainted by the con of man. It is today, as it was some 1400 years ago. No other religious scripture can boast such unadulterated scripture. This is indicative yet again, of the validity of the Qur'an as the Word of God.

The Qur'an boldly stated:

إِنَّا نَحْنُ نَزَّلْنَا الذِّكْرَ وَإِنَّا لَهُ لَحَافِظُونَ

"We have, without doubt, sent down the Message (Al-Qur'an); and We will assuredly guard it (from corruption)."[107]

Allah Ta Aala declared that since this Qur'an is the ultimate message which has been revealed unto us, that it remains free from dilution. The revelation of the Qur'an particularly in the Arabic language was yet again of the Divine Wisdom. Since the Arabs were predominantly illiterate, they were forced to memorize the Qur'an. This process of memorization is known as Hifzh[108], and the one who memorizes is known as a Haafizh. This process of memorization ensured that the Qur'an would be protected in the hearts of men, thus alleviating any possibility of infiltration from evil doers and mischief makers.

Hypothetically, if all the religious scriptures in the world(including the Qur'an) were lost in every available format viz. written, online, etc. and if the all the religious authorities of the world commissioned a reprint from scratch, it is only the Qur'an that will be reproduced verbatim as it was 1400 years ago. This is because at this very moment, the amount of Huffaazh around the world is well over the hundred thousand mark. South Africa alone boasts thousands of Huffaazh and hundreds more qualifying each year.

---

[107] Surah Hijr, 15:9

[108] Hifzh refers to the process of memorization of the Qur'an which can take anywhere between mere months to years depending upon the intellectual grasp of the student.

In the above hypothetical situation, the Qur'an can be produced in a matter of hours by these numerous Huffaazh in its original untainted form. In this manner, God has preserved this book from all forms of contamination whilst also ensuring that in the case of the disappearance of all written copies, it remains to this day, the only unaltered religious scripture.

If that is not proof enough of the authenticity, validity and inimitability of the Qur'an, then there can be no other book which should be ever considered as authentic or valid.

Yet there are those, who after witnessing the marvel of this book, reject its validity. The verse which implores the rational faculty of a human being when reciting the Qur'an, goes on to indicate to us the reason why many people reject the truth:

أَفَلَا يَتَدَبَّرُونَ الْقُرْآنَ أَمْ عَلَىٰ قُلُوبٍ أَقْفَالُهَا

"Do they not then reflect on the Quran? Nay, on the hearts there are locks."[109]

The hearts are locked because such people refuse to open up their hearts to receive the truth. As a corollary of that purposeful rejection of the truth, Allah Ta Aala sealed up their hearts. After demonstrating the two paths set forth by the Qur'an, we conclude by leaving the reader with the following questions to ponder upon:

Do you ponder over the verses of this Qur'an?
Or have you moved in the direction of a possible sealing of your heart?

May Almighty Allah guide our hearts to appreciate and understand His Glorious revelation known as Al-Qur'an! May it be a source of our protection and salvation in this world and the next!

Aameen Ya Rabbal Aalameen!

[109] Surah Muhammad, 47:24

FURTHER READING

The Beloved's Majesty
Quranic Verses in Praise of the Holy Prophet

Gain a deeper understanding & appreciation of the Holy Quran!

Book includes: Commentary on 100+ verses of the Holy Quran demonstrating the praise of the Holy Prophet ﷺ in over 320 pages.

Covering famous events in the Holy Prophet's ﷺ life, including his creation, advent, childhood, Ascension (Mi'raj), rank on the Day of Judgment, etc. along with many of his qualities, such as his miracles, knowledge, status, authority, praiseworthiness, character, etc.

Referencing major works throughout Islamic History, including Bukhari, Muslim, Tirmidhi, Tafseer Kabeer, Tafseer Roohul-Bayaan, Khazaainul-Irfaan, Madaarijun-Nubuwwah, and many others.

Book also includes two supplementary commentaries dealing with the Friends of Allah ﷻ and the Martyrs of Islam, both substantiated from the Quran.

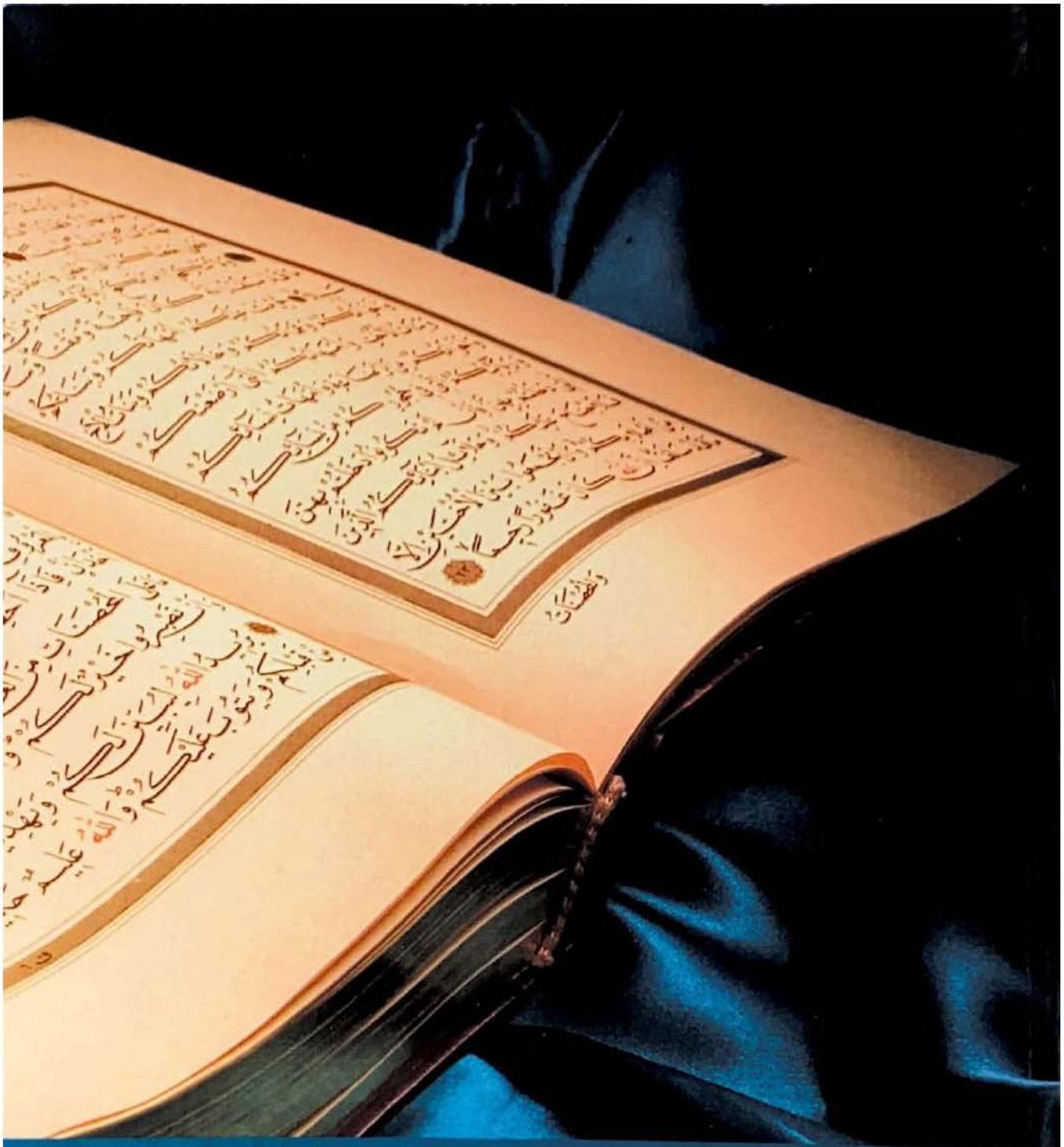
Learn of the matchless relationship between the Creator and His Beloved Messenger ﷺ from the words of Allah ﷻ Himself!

Published by Islamic Lifestyle Solutions
www.islamiclifestylesolutions.co.za

ALSO AVAILABLE

The Four Imams - A Forgotten Legacy

The Holy Prophet's ﷺ Kingdom



An Islamic Lifestyle Solutions Publication
South Africa

© Islamic Lifestyle Solutions Publications

www.islamiclifestylesolutions.co.za
ils@hotmail.co.za

MRK PRODUCTIONS • 083 793 9730

rapid RESULTS PRINTERS • 031 201 5090